TO THE truely Great, and grace-full Prince, CHARLES, *Prince of* WALES.

SIR,

I Well fore-see not only how vn-worthy I may be esteemed to present your Highnesse with any furtherances of piety, being already so richly adorned with plenty of al rare and diuine habiliments of the soule; but with all how vn-welcome I shall be to such as doate on their owne shadowes, in the meane while, dis-liking, defacing, and dis-commending euen the straighrest statures and beautifullest parts in others, who are not of their owne hue, constitution, and complexion. For *nunquam desunt qui etiam per ornamenta erient*, There will neuer want some to wound a man, euen through the sides *Sen.*



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of his beſt ornaments and graces.

Plin. ſecun. But albeit I preſume not of that happineſſe of learning and iudgement, either to act things worth the writing, or write things worth the reading, which is (I confeſſe) a ſhred of outward and temporall happineſſe; yet I hold it no preſumption to affirme (ſeeing herein I ſeek not mine owne, but that which is Ieſus Chriſts) that to goe this *Heauenly Progreſſe* and to take delight in it, is the true and onely way to eternize the ſoule in bliſſe, hauing Gods hand and ſeale to warrant, that he will honor them that thus honor him. For if it be life eternall to know God and whom hee hath ſent Ieſus Chriſt, and conſequently to know a mans ſelfe, then this Progreſſe leading directly vnto both, muſt needs be worth the going: and if it be true herein (as it is moſt true) which that wiſe Hiſtorian ſpake in another caſe, *abſurdiſſimum eſt foris multum ſcire, domi prorſus ignarum eſſe*, that it is moſt abſurd to know many forraine affaires, in the meane while being ignorāt of home buſineſſe: then whoſoeuer will taſte the ioyes of heauen, muſt goe this Pro-greſſe on earth; for this onely teacheth him to know wel both the things at home in his owne ſoule, and the things from home in heauen, where he would haue his ſoule.

Phil. 2. 21.

1 Sa. 2. 30.

Ioh. 17. 3.

Dinothi aduerſ. hiſtor.

Happy is that kingdome, family and ſoule, where wiſedome and youth are ſo one,

one, that they are neuer ſundered, but ſweetly kiſſe each other: age and wiſedome in the meane time not ſequeſtred from the ſame condition; For that makes kingdomes, families and ſoules eternal: and euen this happineſſe is onely acquired by timely beginning and conſtantly perſeuering to ſerue God in ſpirit and truth, and walke in this Progreſſe.

Therefore it is well obſerued, that in buildings God and man do hold a different courſe; man beginning euer at the foundation, but God at the roofe; he ſtretched out the heauens before he laid the foundation of the world, by his naturall workes, giuing vs ſpirituall inſtruction, to follow his order, & euer begin with care of heauenly things: *Seeke firſt the kingdome of God and the righteouſneſſe thereof*, is our Sauiours direction, to as many as will build manſions in heauen. For as the building reſts on the columns, and the columns on the baſes, ſo the eternall wel-being of the ſoule is ſuſtained by faith whoſe foundation is in heauen, accompanied with the glorious fruits of the ſpirit, as the roofe at which all true Chriſtians muſt begin their ſpirituall building. Mat. 6. 33.

For as we ſerue God, ſo he ſerues vs; if we begin late or neuer, or for faſhion, or for earthly rewards and reſpects, or faintly, or out of his place to ſerue him;

hee keepes the ſame cor-reſpondency with vs: giues vs our hearts deſire, but with-all ſends leanneſſe into our ſoules: a falſe comfort for a falſe worſhip, a falſe faith for a falſe religion, a falſe ſaluation for a falſe profeſſion. For he that giues God his lips in ſtead of his heart, teacheth God to giue him ſtones in ſtead of bread; and he that rankes him laſt, and reckons him leaſt, in the duties of his life, teacheth God to ſet him at the lower end of the table of his earthly bleſſings, and to reiect him from the enioyment of his heauenly.

Pſal. 106. 15.

One example for all, as a glaſſe to behold the truth hereof. Whilſt *Adam* ſerued God, God ſerued him, he conſulted for a manſion for him, for meat for him, for a ſweet companion for him: & vntill he rebelled againſt him we reade of nothing but his works for *Adam*; as if he had been hired to worke for him: but when hee once loſt his innocency, then God tooke from him whatſoeuer he had giuen him: he loſt his wiſdome, his peace, his liberty, his glory, his dwelling: like that man that betwixt *Ieriche* and *Ieruſalem* fell among theeues. For from him that hath not ſhall bee taken away euen that hee hath. God is as a father deliuering a ſtocke to his ſonne to trade with-all, if he husband it ill at firſt, he with-draws his hands frō better bleſſings. And as they that try veſſels, firſt

Mat. 25. 29

first put water into them, and then wine when they find them staunch; so doth God with vs, he that is faithfull in a little, shall be made ruler ouer much, and he that begins to lay his foundation in heauen shall end with a glorious crown in heauen.

Now your highnesse hauing most happily taken your patterne from God, and begun for many yeeres to build from heauen down-wards, making that the corner stone: my labour in this little Pro-gresse is, to bring some materials to this worke, and shew a method how to bring this goodly building to perfection: that seeing it is not my happinesse as *Paul* to plant, I may bee allowed as *Apollos* to water those rare and admirable seeds of religion and piety already sowen in your Princely heart. For *nihil in te mediocre esse contentus sum, totum summũ totum, perfectum esse desidero.* Lesse then exquisite perfection in all things is lesse then I desire may be found in you. Therefore as the Gardiner waters his seeds and plants till they spring, and waters them againe till they be aboue ground, and lastly till they bring foorth fruit on the earth, the seed, the water, the stalke, the fruit, and all being from the Lord of the haruest; so must this and such like godly books and sweet sermons be suffered to water the garden of your heart; seeing they are not onely as the *Ier.*

sweet dew of heauen dropping downe grace into the soule, but also as so many little chinkes by which the heart is kept open that the beames of heauenly knowledge may enter.

And so much the rather is this worke now to be entred vpon, because as the foundation is laid, so is the building raised; either soone to ruine or for euer to remaine.

For as the arrow is directed at the first, so doth it flie all the way, either home, ouer, short, or besides the marke. so that whosoeuer shall make an ill beginning, forespeake themselues as it were at the very first. Therefore happy are they that haue the arrow yet in their hand, and day before them. For if wee haue not ouercome sinne in youth before it take root in vs, how shal we struggle with it, when the roaring lyon hath vs in his pawes, and when sinne being like an olde man that hath lost his hearing, will not be charmed, but tells vs it was a custome and could not be left.

And because no man is borne to idlenesse, nor for himselfe only, I haue bethought my selfe of some course, to discharge (at least) some part of my seruice & duty to your High. and in generall to benefit al such as with holy deuotion aspire to perfection in the seruice of God: imitating herein *Palinurus*, who finding that he could not saile against the wind into

Vir. Encid. lib. 5.

into *Italy*, turned his course (with *Aeneas* his approbation) into *Sicily*, where they had before been friendly entertained: It being a point of wisedome, when a man cānot saile by a fore-wind where he would, (and happily where he shold) to saile by a bowling and side-wind, or at least-wise to cast anchour where hee may. *Paul* & his companions being forbidden by the spirit to preach the Gospell in *Asia* and *Bythinia*, by a vision appearing to *Paul* on the night, a certaine Macedonian intreating him to come into *Macedonia*, and helpe them, collected that they were called of the Lord into *Macedonia* to preach the word; and what shall I thinke of my selfe to whom God would haue that ordinary cōmand of his word to be in stead of *Pauls* extraordinary vision to him, but that the holy commandement of sharpning & prouoking others to good workes, of edifying one another, and of rising vp in the gap, and making vp the hedge, hath sufficiently animated me, and warranted my aduenture in putting Gods talent to the exchangers, that at his comming hee might receiue his owne with aduantage.

Act. 16. 6.

Heb. 10. 24

1. Thes. 5. 11.

Eze k. 13. 5

Mat. 25. 27

I am not ignorant that *Aulus Albinus* was reproued of *Cato* because he would rather *deprecari culpam quā vacare culpa*, excuse his fault thē want a fault, in that himselfe a Romane borne and writing a

Aul: gell. 11. 8.

Hystory in Greek, desired pardon, if he chanced to offend in a strange tongue. Yet *Catoes* reason excusing such as offēd by constraint, and *Albinus* case and mine differing much, he being a stranger in that language, but I at home in mine owne element, giues mee no small hope of a generall pardon, albeit I should offēd in taking on me an office altogether vnfit for my weake and weary shoulders: for I grant this heauy taske requires a fuller pen, a riperiudgement, a sweeter singer then my selfe. Yet when the equity of my calling, the imploiment in so high a seruice as a Princes Court, and the necessity of the times and manners called vpon me for some duty; and the importunity of some whose words haue much weight and authority with me, had wrung this worke from me, I am the more bold to intreat, that *Catoes* censure (if any be) may be made with *Catoes* equity, because I had rather be without a fault, then make an excuse for it.

Cic. pro deiot.

The wise Orator feinedly reported, that therefore applause was not giuen to *Cæsar*, because hee was pressed with men astonished with admiration: but I must vnfainedly confesse that I must passe by in silence the commendations of this kind of seruing God, methodized in this little worke, because the admiration of it, as the sunne beames dazles

Isa. 6. 5.

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the sharpneſſe of my weake ſight. But as the Prophet witneſſeth, when he ſaw the Lord ſitting on his throne, that he was amazed, becauſe a man of polluted lippes vnworthy to ſee the glory of God: ſo do I ingenuouſly profeſſe, when I ponder the great Maieſty of Gods word, & the abſolute perfection wherewith he lookes to be ſerued, I am ſtruck ſtarke dumbe, becauſe I am a man of polluted lips in deed, of an vncircumciſed heart, and far vnfit to expreſſe the praiſe of ſuch wonderfull things. Therfore I willingly leaue ſuch Iuy-buſhes to the worldly wiſdome of Philoſophers, Phyſitions, and Lawiers, whoſe learning (I confeſſe) are good for mans life, but that life which periſheth, excellent, but yet humane, laudable, but yet mortall, high, but yet moſt ſlippery and brittle.

The ſtory reports, that *Hannibal* before hee would ioyne battell with the Romans, propoſed to his army certaine couples of captiues contending with their ſwords, that by this kind of playing conflict the Carthaginians might the more wiſely attend, and the more cheerefully be armed to vnder-take the condition of a ſerious fight: but ſuch is the combat and ſeruice, wherein by this little booke I muſt imploy all that purpoſe to haue the victory againſt ſinne, Satan, hell, and damnation: that if they depart from the rule of combat and *Liuy lib. 21*

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Liuy lib. 21

ſeruice preſcribed, it is not the loſſe of Captiues but of Carthaginians, not of Carthaginians but Chriſtians; not the life of the body but of the ſoule is in danger; not the law of man but of God is contemned; not tranſitory riches, nor health, nor all the pleaſures of life, but euen the moſt bleſſed poſſeſſion of the kingdome of heauen, the eternall ſaluation of our ſoules lies at the ſtake to be loſt.

A matter (if euer any) of great conſequence, and therefore timely to bee begun, and conſtantly to be continued. For hee that hath a great taske to bee performed in a ſhort time, is euer prouident not to let ſlippe that time. Our taske is our conuerſion to GOD, our time of returne, is this ſhort ſpan of life, a ſhort time for ſo ſore a taske: our wages for this taske, is our ſoules ſaluation, therefore no wiſdome to miſ-pend the leaſt portion of time and to looſe our glorious inheritance in heauen.

It is ſtrange to ſee our toylings and ſweatings for theſe ſub-lunary vanities, and yet how remiſſe we are to make our calling and election ſure, how negligent and ſloathfull to lay hold on that good part which cannot be taken from vs. As the ſpider ſpends her owne bowels in ſpinning fine threeds, & weauing cunning nets to catch flies, when ſuddenly a puffe of wind or a broome, comes and marres

marres all that fine fabricke: So we torment our ſelues for the baſe honors & baſer pleaſures of this life, and when we are at the height of all, comes but one puffe of diſ-grace, ſickneſſe, or death, & defeats all wee did, all wee hoped for. Therefore ſeeing all doe agree that God is to bee ſerued, but diſpute of the time, let vs take the preſent time, for youth had neede of legges and age of wings.

I confeſſe indeed that this manner of ſeruing God which I propoſe is ſomething ſtrict, vncouth, and vnſauory to fleſh and bloud, but moſt of all to ſuch whoſe glory and greatneſſe all men adore, and alſo to ſuch whoſe breaſts are full of milke and bones full of marrow, ſuch as come in no miſ-fortune like other men; but yet when they ſhal haue their eies opened to conſider the neceſſity of it, and that as he ſaid of time, *hoc momentũ vnde pendet æternitas*, this is the thing vpon which eternall ſaluation reſts, they will ſubmit their ſcepters to his ſeruice, who hath created all creatures, for their ſeruice to maintain their ſcepters and greatneſſe. *Ber.*

And the rather, becauſe in *maximo honore minima licentia eſt*: the greateſt honors haue leaſt liberty to ſinne: and except we, being vn-thankfull will become like beaſts, which ſtil drinke of the riuers, without euer thinking on the ſpring,

Symmachus

ſpring, they muſt return God greate homage for great honors. *Vilissimus reputandus eſt, niſi præcellat ſcientia & ſanctitate, qui eſt honore præſtantior.* He is to be reckoned moſt vile of all others who excells in honor, except he alſo excell in knowledge and ſanctity. For as no wiſe man loues that hawke which catcheth him a Larke and eats him a Hen, ſo neither doth God regard that perſon, who coſts him much as the great and noble doe, and yet doth him little or no ſeruice at all.

Beſides, the example of Kings, Princes, and Nobles, is of much vſe to the furtherance of vertue or vice. *Iacobs* Ewes brought foorth ſpotted Lambs according to the colour of the rods before them: and men produce works conformable to the liues of great perſonages: but this is a great euill that good examples haue not like force to ſerue vs to goodneſſe, as bad haue to induce vs to euill. For as a man ſtrucke with the peſtilence will ſooner infect a thouſand, then ſo many can helpe him being infected; ſo one vitious man may more eaſily infect a thouſand, then ſo many can make one vitious man good. For vice is heere in her owne ſoile, and comes vp with-out planting, with no paine, much more when it is well fortified without and well laboured too: but vertue is a ſtranger on earth, like a grain

thrown

throwen into the ground, which after much care and labour prospers but slowly, especially in the contagion of these times which are the dregs and sink of all ages, in which vertue is a prodigious monster, and piety a fowle crime, or at least sottish simplicity.

It is hard for flockes to feede among thornes, and not leaue some of their woull behind them: so is it hard for an honest man to liue amongst such corrupt and contagious persons, but hee must loose some of his innocency. Therfore the Lacedemonians wisely inquired what play-fellowes their children vsed, for feare of hauing them tainted with vice. But aboue all others, it behoues great persons most, not onely to haue care that they giue no ill example, but also that they take none from such as are about them: for as it was wisely said of worldly Gouernors, that *male imperando, summum imperium amittitur*; So by ill gouernment of the soule, in taking contagious example from others, and giuing ill example to others, is the kingdome of heauen lost, and many by their ill example drawen into the same downfall. *Publius.*

Alphonsus King of *Arragon* was wont to say, that as the Marigold turned it selfe to the motion of the sonne, so the people are turned and framed after the manners of the Prince. *Rex velit honesta, nemo*

Sen. *nemo non eadem velit*; If the King follow holy courſes, there is no man but will do the ſame. For as from the health of the head, health is deriued to euery member, and from the light of the ſunne, light is communicated to all the world, ſo from the Prince and Gouernour, goodneſſe deſcends vpon all the people. But as the head being ſicke and weake, all the other members languiſh, ſo the Prince beeing ſtained either with auarice, luſt, cruelty, pride, or any intemperancy, all the ſubiects decline from equity, reaſon, and goodneſſe, and accommodate themſelues to the diſpoſition of the Prince. It is ſtoried of the ſame *Alphonſus*, that vnderſtanding how Pomegranades were by art made ſweet, ſauory, and delicate meat, hee made thereof this excellent application: ſurely euen our ſelues by our induſtry, and holy art of example ought to make our ſubiects better, beeing of themſelues of a fierce and froward nature. And ſurely he ſpoke well of *Auguſtus Cæſar*, that a good Prince teacheth his people to doe well, by doing well himſelfe, and being *imperio maximus, exemplo eſt maior*, great in power, was yet greater in holy example. For as the Ewes conceiued ſuch coloured Lambes as the rods were that lay before them, ſo ſuch as are the Princes actions, ſuch are wont to be the peoples conceptions, cogitations, and iſſues.

Aen. ſyl. lib. 1. in res. Alph.

Gen. 30.

Whence

Whence it is, that a Prince ſhould ſo obſerue his owne Law, that his ſubiects might be ſtirred vp to the ſame, and ſo ſettle himſelfe to the ſeruice of God and obſeruation of his lawes, that all his people by his good example might be drawn to do the like.

But ſeeing that as a ſhip without a Pilot ſailes not whither it ſhould, but daſheth it ſelfe on the rockes and ſhelues; and ſo they who ſtudy to ſerue God, but yet without God, wanting an order therein, (God being the God of order) walke in a Labyrinth and maze, falling into doubts whilſt they ſeeke reſolution, like *Cleophas* that talkt with Chriſt, and yet knew not Chriſt, like birds fluttering, but yet cannot flie: therefore euen the greateſt and wiſeſt ſtand need to furniſh themſelues with holy directions, and to labour by all meanes for a meaſure of grace and the feare of God to keepe out the ouer-flowings of vngodlineſſe in our age, wherein vices are become good manners, and de-bauſht humors and prophane vanities are paſt into nature and turned into complexion. For Gods haruеſt in this world is but a handfull, and that little remaines of people that ſerue Chriſt in truth, can ſcarce get breath in this corrupt ayre, it is ſo contrary to them. They are here as fiſhes without water, as the remainders of great maſſacres, as peeces of plankes

plankes after the wracking of a great ship: such a contagion is spread among vs all. If then where God is best known he be ill serued, how much more where he is not knowne indeed at all? If vice be rife in the sanctuary, how much more in the body of the Temple, and dwelling of the wicked? In such a deluge of iniquity what helpe is there to keepe vs from drowning, but by sincere seruing of God to worke his holy feare into our hearts? And if we doe this, it will easily be seen by our liues. For when the king Porter stands at the gate and suffers none to come in without examining what hee would haue, it is an euident that the King is within: But when the Porter is absent, and the gates open to receiue all that come, it is an argument of the Kings absence; so in a Christian when the feare of God is present, which as the Porter shuts the doore of the senses, that they see not, heare not, doe not what they list, it is an argumēt the Lord of that house that is God himselfe, is within: but when feare is away, a free entrance is giuen to al a mans dissolute desires, it is a plaine demonstration that God is not there.

Nor let Kings and Potentates thinke themselues freed from this course of godlinesse, as if piety rooted out naturall affection, and tooke away all true liberty; as if a father might not loue his chil-

child, a husband his wife, or as if a man might not loue his houſes, lands, health, riches, and honeſt recreations. Piety takes not away the good vſe of theſe things, but husbands them well to their good that haue them, and of miſtreſſes which they were, but ſhould not bee, makes them all hand-maides to the loue and feare of God, as they were not before piety came, but indeed ſhould be. Therefore Kings and Potentates muſt not conſider, *vnde ſint*, whence they deſcended, but *qui ſint*, who they are, that but men, nor *quanti ſint*, how great they are, but *quales ſint*, how good they are or ſhould be: not how potent, but how pious. Therefore one asking *Socrates* if the King of *Perſia* were happy, he anſwered *neſcio* I know not, *cum neſcio quam ſit doctus quâ ſit vir bonus*, ſeeing I am ignorant how learned and good a man he is. Hence the learned Poet calls a noble and religious gouernment, who adornes mankinde with the defence and practiſe of true religion, orders, lawes and diſcipline, *formoſi cuſtos pecoris, formoſior ipſe*, the ſhepheard of a beautifull flocke of ſheepe, himſelfe being farre more beautifull and glorious then his whole flocke. *Virg.*

And indeed that holy thirſt and deſire of knowing and propagating the heauenly wiſedome of God reuealed in his word, by reading, meditating, hearing, praying, and the like, is as neceſſary to all

all ſorts of men, as well Kings as Keyſars for the defence of their good, ſafety and ſaluation, as heate and moiſture are neceſſary to the nouriſhing of plants, and as conuenient and fit nutriment is to the nature of euery thing liuing. And it is our duty, who labour the ſaluation of all ſorts of men, and therefore put them in mind of their ſeuerall offices and duties, to explode and caſt out the vaine opinion of thoſe men, who bind the religious and aſſiduous reading of the holy Scriptures, and other holy acts of religion, vpon diuines onely, as if either it conſorted not with men of their rankes and offices, or els that they had no neede of it. For doe not the teſtimonies of ſacred Scripture ſhew that theſe things both by manifeſt Lawes of God are cõmãded to all ſorts of men, and alſo are moſt neceſſary and profitable for them? In the ancient Church, when the Prieſt-hood was ſetled vpon the Tribe of *Leui* only, were there not many Iſraelites of other tribes for all that, famous for the ſtudy and knowledge of holy Letters? And in the Primitiue Church and downe-wards albeit the office of teaching, was euer committed to a certaine ſort of men, were there not to all other ſorts of chriſtians many commandements propoſed to ſtir them vp to the ſtudy of the ſacred Scriptures? what is that extent of wiſdome which the Apoſtle would haue al

men draw from the word ? what is the sure word of the Prophets, to which all Christians doe well to take heed, as to a light that shineth in a darke place, till the day dawne, and the day-star arise in their hearts ? and what are those commendations of holy Scripture, as to be a light shining through all a mans life , a doctrine bringing comforts, hope, patience, saluation, a faculty to confute all doctrines repugnant to the truth, and by the true profession whereof all good things are promised?

Col.3.16.

2 Pet.1.19

But to Princes, and such as are destinated and appointed to the gouernment of other men, these duties of piety are chiefly and aboue all others conuenient and profitable, as many ponderous reasons may infome vs. For it is no small matter that God communicates his own name with them, calling them Gods: that they are by diuine institutions and precepts instructed and inabled to this their excellent knowledge and faculty of gouerning others, which of all other things in the world is the greatest and most difficult: that they are guarded and defended by the authority of diuine lawes against all aduersary power, of all rebellious and pestilent men: that they are by the authority of peculiar written lawes bound to the assiduous and diligent not onely reading but also meditating of the sacred Scripture.

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3

4

And

And albeit this our euill age abound with ſuch men, as prepare either for to returne into the ougly and thicke cloudy barbarity of error and ignorance, from which by the ſingular mercy of God, we haue been wonderfully deliuered: or els haue vtterly caſt off all care of godlineſſe till they be a dying: and who withall doe as well explode & deteſt, as neglect and contemne, aboue all other things, the ſtudy of holy Letters, and labour of ſanctification: yet al godly Potétates ought to haue their minds ſtirred vp to the admiration & exercise of thoſe ſtudies, by the examples and inſtitutes of their worthy and famous predeceſſors.

And if they will not bee mooued by the examples of moſt potent, pious and glorious Princes, as *Ioſeph*, *Dauid*, *Salomon*, *Ieboſaphat*, *Ioſiah*, *Ezekiah*, *Daniel*, *Nehemiah*, and the like, whoſe religious care is famous in the ſacred ſtory: yet at the leaſt let them thinke that they ought to haue no leſſe care of diuine things, then the heathen *Cato*, *Iulius Cæſar*, *Octauius Auguſtus*, *Plynius*, and before them *Alexander Magnus* had of humane things.

Beſides, if many haue thought *Ageſilaus* that moſt wiſe and excellent King of *Sparta*, worthy of all commendations, in that hee would neither goe to bed, nor riſe vp, before he had looked into

into *Homer*, whom he had called *amasium suum*, his sweet heart: if *Alphonsus* King of *Arragon* be extolled for reading the Scriptures ouer fourteen times with glosses and expositions, and the Emperor *Theodosius* the second for reading prayers and singing Psalmes euery morning with his wife and family; nay if *Scipio Affricanus* were for this thought praise worthy, that hee euer had in his hands the bookes of *Xenophons* institutions of *Cyrus*, which yet were rather written according to the forme of a iust Empire, then the truth of the History: we cannot but account those Princes worthy of infinit commendations, who are wont euer to carry in their hands the bookes of *Moses*, the Prophets, Apostles, Christ himselfe, and such other issuing from those diuine fountaines: which are not only written according to the Image of the best, happiest, and most acceptable men to God, but also according to the very truth of the story. For by this their care, they shall bring to passe both more thorowly to vnderstand and embrace, and more willingly to promote and defend that doctrine and piety which by their places they are bound to promote and defend. As it is truly saide *quod latet ignotum est, ignoti nulla cupido*, what is hidde, is vnknowne, and vnknown, vnloued, and ἐκ τοῦ ἰδεῖν, γίνεται ἀγάπη, by the sight, the affection is mooued. Which

Panorm.

Which we find iustly to fall out in such as haue tasted of the waters of the diuine fountaine, that albeit they extinguish the desire of all other things, yet do they so worke; that *quo plus sunt potæ plus sitiantur aquæ*, the more you drinke them, the more you desire them. And this your Highnesse wisdome & industry in holy things which all men admire in one of your yeeres & honors, the nobleness of your birth, & largenes of your glory & fortunes makes more conspicuous & re-markeable to all men. For as the light of a torch, by how much it is placed in a higher candle-sticke, by so much doth it giue light to more in the roome: so vertue and goodnesse albeit the splendor thereof doe euery where spread it selfe, yet doth it more largely send foorth his beames when grafted in a high & eminēt person. And it is by the good hand of our God vpon vs, so ordered in your Princely person, aboue the most of your ranke in the world, that as gold and siluer are apter mettalls to ingraue pretious stones in, then iron or lead, so is true nobility, but more truly, the nobleneſſe of your nature, a better subiect to imprint any vertue in, then those of a baser, & lower cōdition. For as waxe is apt to receiue al formes, so true nobility, and most the trueneſſe of your noble nature, is a disposition fitted by the hād of God, to receiue the impres-

on

on of any vertue. Therefore God hauing done so great things for you aboue others, you must not content your selfe to haue abandoned one vice, or entertained one vertue, but you must empty your heart & affections of all the masse of corruptions, and fill the cabinet of your soule with the rich treasures and iewels of all manner of vertues. For as one vn-tuned instrument destroies the whole harmony of musick, so the defect of any one vertue, mars the sweet harmony of the soule. And as a bird is staid frō flying away with a little string, yea a strong man in swimming is held back by a little twig, and often drownd by a little grasse growing in the bottom of the riuer: so euen the least sin hinders our passage into heauen, as it did *Moses* from going into *Canaan*. But especially if sinne grow into custome; for they seldom euer rise that haue the mil-ston of ill customes pressing them downe.

Therefore, those that would safely arriue at the heauenly *Canaan*, must banish the two pests of ill customes and il companions from them. For whē a man once begins to like of pleasure, and to dally with sinne, straight way as many vanities flocke to him as *Salomon* had concubines Then he runs ouer reason, treads on conscience, goes by the word, & posts to destruction as if he ran for a kingdom; much like a Larke that retires

and

and falls faſter then ſhee mounted. T
Crocodiles egge (they ſay) is at firſt
bigger then a Gooſe egge; but her i
growes by little and little till it bec
eighteen foot long: ſo ſinne at firſt ſe
but a ſmall matter, but once entert
admit him, hee will fill the houſe o
ſoule and prooue a monſter. And a
growes, ſo doth the puniſhment too:
arrow is ſwift, the Sunne is ſwift, but
is ſwifteſt of all: for in a moment it is
raigned on earth, iudged in heauen, a
condemned to hell.

O that I might once ſee great o
turne ſinne but euen their great ſin
a begging for want of ſeruice, as go
ſeruants often goe a begging for wa
of maintenance. But I am much afra
that as God looking downe from hea
to ſee if any would doe good and ſea
after God, ſaid, *non eſt vnus*, there is
one: So this kind of ſeruing God, in
ſhake off our ſinnes, and acquaint o
ſelues with God, may goe from Coun
country, from City to village, from pr
cher to hearer, and find none that
ſubſcribe to it. Yet is this required a
our hands vnder paine of eternall da
nation. For as *Rebecca* had not only ea
rings of gold, but bracelets too: ſo o
armes muſt bee adorned as well as o
eares: we muſt not onely haue eares
heare well, and mouthes to ſpeake w
but alſo hands to doe well. And how c

that be done, if we giue our ſelues wholly to the pleaſures of the fleſh? for as moiſt and plaſhy grounds bring foorth nothing but frogs: ſo the belly and watry ſtomacke ſtuft like a tunne, brings forth nothing but foggy thoughts, filthy ſpeeches, and corrupt affections. Therefore Phyſitians ſay, that nothing is better for the body then abſtinence, Lawyers ſay, nothing is beter for the wits, but diuines ſay nothing is better for the ſoule.

The ſtory tells vs of a bird, with a mans face, but ſo cruell to man, that it will kill him; yet afterwards ſeeing her owne face in the water, like to that ſhee killed, incontinent kils her ſelfe, becauſe ſhe had killed one like her ſelfe. What then will thoſe men doe, that haue not onely kild one like themſelues, but euen their owne bodies and ſoules, by their ſurfettings, drunkenneſſe, vncleanneſſe, malice, pride, enuy, and other beaſtly intemperancies? O why will we not liue ſeuen yeers, or twenty yeeres like Chriſtians; that we might liue not a thouſand, but euen millions of yeeres like Angels? How long ſhall it bee a voice from vs, a ſound to you, and ſo all the matter is ended, that wee preach or write, all going away like a boy in ones hand, from our bookes and ſermons, remembring and applying nothing that is ſaid or read? as the ſtomacke except it haue power of retention makes no benefit of the meat:

so except wee lay vp these things in our hearts, reading and preaching are but in vaine.

I will not presse your sacred Highnesse out of your Chaire of State, as worthy *Gregory* did *Basil*, pulling him out of his Doctors chaire from the profession of Rhetoricke to Diuinity, saying, *Omitte ista, & da saluti operam*, leaue these toyes and haue care of your saluation? for I know well, it is your principall care to make your calling and election sure: but giue mee leaue to put you in minde so to manage the things of this life which belong to profit or pleasure that you euer preferre the things of heauen, and make the desire of heauē, the moderator of all your pleasures and profits. For the pleasures of youth are like gilded pilles very bitter; like fresh riuers that euer end in the sea, loosing their sweete relish in an ocean of saltnesse. True zeale cannot flourish vnder such a delicate gouernmēt, nor yet the perfect knowledge of God be subiect to the paunch.

I know not how it comes to passe that we are afraid to be too holy: & wher-as we haue a weight for all kind of mettals, a touch-stone for golde, and a measure for graine, and we wil not take lesse then measure, waight, and that which is good in both, yet wee sticke not to cut God short of his waight and measure; and which worse is, to offer him drosse in stead

ſtead of gold, water in ſtead of wine, and chaffe in ſtead of corne; waighing our ſeruice in falſe ballances, and giuing him falſe drugs, falſe and counterfeit ſtuffe, falſe worſhip, ſhadowes for ſubſtances.

But let vs take heede, for as God after twelue moneths came to *Nebuchadnezar* to take an account of his dreames that he ſent him, ſo will he ſhortly come to euery of vs to take an account of the ſermons we haue heard, the bookes we haue read, the talents wee haue receiued, the ſtewardſhip committed to vs, and all the holy meanes he hath vſed to winne vs vnto him. Wiſedome, and honour, and greatneſſe, without the feare of God will then doe vs no more good, then the Arke did the Philiſtims, procure our greater plagues. And I doubt much though light be come amongſt vs, yet it may truely be ſaid, the Gentils ſit in darkneſſe and the ſhadow of death. Therfore let not our owne gifts or Gods infinit goodnes to vs, infatuate our harts. For as *Noah* was drunke with his owne grapes, ſo we may eaſily offend God with our owne gifts, and bee drunke with the abundance of his goodneſſes.

This dotage of the world ſhould forewarne vs as ſommes of the day and light, with the Eagle and all other birds *a cano ad cælum euolare*, to mount from the dung-hill of this world, to the exceeding weight of glory in heauen. For neither *Tert.*

Ambr.

are the fowles of the heauen in-tangled and caught, whilst they cut the highest region of the ayre, but whilst they creep below on the ground. And to aspire to the future life, wee must learne to contemne this present life; to contemne the present, it behooues vs to know it: to know it, is to remoue it far from our hearts, and banish it from our affections: for the things of this world being so neere vs, doe but dazle the minde, and distract the iudgement. And these *beata ac* these blessed times of peace, these golden seasons of the Gospell can no otherwise be continued to vs, but by casting ring the vanities of the world and gra ping of heauen. Herein (for shame) o stripping the Heathen *Aristippus*, wh when some of *Syracusa* saying to *Cyre* askt him, would he commaund them a thing to his family, answered, comma mine to care for prouision of such thi as with the owner will swimme a shor ship-wrack: and let vs not doe this fo fitte or a flash, but as *Catelines* Souldi were found dead or aliue in the sa place they were first put, so must wee re-signing our selues wholly to the go pleasure of God and contemning t vanities and pleasures of the world, b setled and resolued to dye and liue that re-signation.

The way to doe this, is euer to me tate on the last date of our dayes, wh

we ſhal come to that great audit to giue an account of all we haue done in the fleſh: for the very thought of death is as a ſtrainer cleanſing and purging al our thoughts, words and actions, like a cloth that hath been many times poſſed and plunged in the water. And the rather is this meditatiõ profitable, becauſe death comes ſuddẽly as a meſſenger vn-lookt for. Who would haue thought the enemy ſhold haue entred *Ieruſalem* ſo ſoon, and made ſuch a ſudden and wofull hauock neuer to be recouered? who would haue thought that *Herod* ſhould ſo ſoon haue beene eaten with lice, when the people cried, the voice of God and not of man? Who would haue thought *Nebuchadnezzar* ſhould ſo ſoone haue been turned out a doore to graze like a beaſt, when he boaſted he had built great *Babylon*, for the honor of his name? nay who would haue thought that *Iezabel* ſhould haue been a prey for dogs, and not an eare left to ſeaſon the graue withal? but thus it is: great Princes and Peeres, nay ſuch as are Peerleſſe here, muſt die; and though they differ frõ all other in their pompe, honors, pleaſures, & greatneſſe, in their apparell, meat, attendance, and all, ſhining like the ſtars; yet is their end like to the beggars at their gates, and many times worſe, & in far worſer caſe are they after their deaths, if they haue not bin rich in good works to his glory

that made them so rich and glorious. Therfore this *Morieris*, thou shalt die, is an excellent Motto, for all great ones especially, it is like a barre in their armes, it will make the proudest vaile & fall his creast.

But what need so many words to so religious, iudicious, & well seasoned a nature, whō I know to be of the resolution of that euer memorable *Alphonsus* King of *Arragon*, who being highly praised for his nobility, in that he was *rex, regis filius, regis nepos, regis frater*: a King, a Kings sonne, a Kings nephew, and a Kings brother: answered, I esteeme nothing left in this life, then these vanities, for they are not my commendations, but rather theirs who by their valour and vertue righteousnes, tēperance, prudence & the like, haue gotten me these kingdoms & honors: nor are kingdomes any thing to the successors but burdens; and they only become honours if they be receiued rather for their vertues, then by testament and succession. This is that only that can make a man truely noble both in this life & in a better. Therfore *Maximilian* answered one well, suing to him for letters Patents to ennoble him, that it was in this power to make him rich, but only vertue could make him noble. And as all, but chiefly those that owe God most, hauing receiued most, must shū the corruptiōs of the world

all ill cuſtoms, ſo muſt they be careful to auoide ill company. And to this end, neuer to ſuffer *Dauids* proteſtation and practiſe in a whole Pſalme depart out of their hearts. For as it is great wiſedome not onely to ſhun the plague, but euen euery ragge that may ſeeme to carry the plague with it: ſo it is heauenly wiſedom not only to auoid groſſe and fowle ſinnes and ſinners, but euen all the peccadilia dwarfe-ſinnes, and all thoſe fine mincers of ſinne. For as it is policy not to goe ſo neere the riuers banke as we can for feare of falling in: ſo it is heauenly diſcretion not to come neere ſinne, nor apparant wicked perſons that are not ſeaſoned with the true knowledge of God, the ſonnes of *Belial*: corrupt men and reprobate, concerning the faith; enemies of the Croſſe of Chriſt, whoſe belly is their God, whoſe end is damnation, whoſe glory is to their ſhame, which minde earthly things, for feare wee bee ouer-taken and infected before wee bee aware. For one ſinner deſtroieth much good, nay the breath of a wicked perſon is euen bainfull to the company. Nor let them euer thinke that ſuch a companion or ſuch a ſeruant as is not the true ſeruant of God, can euer bee faithfull to them. For as the Hiſtorian reports, when one changed his religion to pleaſe the King, hee was iudged to looſe his head, and one appointed to cry at his execu-

Pſal. 101.

Eccleſ. 9. 18.

Suidas.

tion : He that keepes not faith toward God, what ſound conſcience can he haue towards men ? therefore in euery great houſe there would bee prouiſion of beſoms and wings to ſweep downe the Spiders webs, & ſo by leauing them no place nor meanes to hurt the harmleſſe flies, the Spider it ſelfe might at laſt be quite ſwept out too. Nor let them thinke that becauſe they are great, they may vſe what cuſtoms, companions, and ſeruants they pleaſe : For as *Alexander* to a Captaine of *Aſia*, that offered him halfe their riches to deſiſt from war, anſwered, I came not into *Aſia* with a purpoſe to take what you would giue me, but that you ſhould retain what I would leaue you: ſaith God to them; I came not into your houſes or kingdomes, or ſoules, that you ſhould condition with me what I ſhould ſuffer you to doe, and to liue as you liſt, and to take ſuch conditions of you as you would giue me, at your pleaſure; but that what conditions I haue thought fit to require of you, you ſhould accept them, and thinke them beſt and moſt happy. For God is our *ſummum bonum*, wee muſt not reſt below him, nor yet reach aboue him ; below him is dangerous neglect, aboue him is damnable preſumption . Therefore muſt wee not loue God for our owne profit or pleaſure, which is the ſoule-killing cuſtome moſt in the world; for ſuch a one is like

chil

child that saith his prayers that he may haue his break-fast. But we must loue him how-soeuer it fare with vs, with-out any respect of our owne good, because he only is worthy of our loue, and nothing is worthy of it but he, and in his loue consists all our happinesse.

I say there is great need therefore of the practise of this art of seruing God, as this short pro-gresse sets it out; seeing it brings vs not only within the view of the heauenly *Canaan*, but euen into the bosome and communion of his loue. And seeing also we liue in the dregs of time, wherein it is come to passe, that as the waters couered the whole earth, so pride and other monstrous impieties hath couered it againe, and not suffered eight persons to escape. For doe we not see the City of God, the holy profession of Iesus Christ, to bee destitute of walls, gates, and guards, and the repaire of it either hindered by sects of men madly furious, or else oppugned by the craft and cunning, & violent assaults of men either meerely epicures, or sottedly superstitious? on the one side Christ Iesus is vtterly cast off by the lust of these most impure hogs that are euer wallowing in the myre, on the other side the riches & estates of the meaner sort, nay often of the greater sort is exhausted and vtterly ruined by the greedy auarice of most cruell and barbarous vsurers and

other time-sellers? here shall we see bo
dies by drunkennesse and gluttony co
sumed, there by lust, surquedry, and pri
and other intemperancies, both bodie
soules, and estates ouer-throwne; and
places and persons with extreme filth
nesse and fopperies slurred and defiled
to say nothing of whole Prouinces an
Kingdomes by intollerable bribery, e
tortion, symony, sacriledge, craft, a
cruelty, miserably expiled and robbed
and none to be found for all this, whi
dare or can meete with these mischiefs
and the most part of men hauing so ca
off all hope of amendment of these gre
euils, as that they thinke they may be
numbred amongst those diseases whic
are so desperate, as either by no art c
be cured, or else whose cure is as dang
rous as the disease?

For though *Nebuchadnezzar* bee dea
yet his pride is come amongst vs; thou
Sodom be burnt to dust and ashes, yet a
her sinnes remaining (if not raigning
with vs: though *Symon Magus* be gon
yet hath he left the staine of symony i
the highest degree to vs: though *Iezeb*
be dead, yet doe bribes liue and thriu
and beare away the bell in all busines
and men begin to take courage to co
mit any sinne by example. For when th
pillars sinke the Temple falls; when
great tree is hewen downe, which is
shade to the beasts, and a rest to th
birds,

birds, many leaues, boughs, and twigs, nay the ſhrubs and leſſer trees are borne downe and cruſhed with it: ſo many doe fall with them, whoſe lampes ſhould giue light to others, and thinke it no ſinne, to ſinne by example and for company.

This being ſo, it is not only neceſſary that ſome ſtand vp in the gappe to turne away the wrath-full diſ-pleaſure of God from vs, but alſo is fully confeſt that frō this Pro-greſſe of the ſoule, moſt apt and neceſſary helps & inſtructions may be drawne to the vſe of all ſorts of men of our times. For if we call to mind thoſe heauenly, ſecret, and wonderfull myſteries of our ſaluation, alſo thoſe things by which all mankind is either much furthered, or greatly hindered in the way to heauen: to conclude, if we call to minde thoſe things which aſwell the Church of God, as kingdomes & ſtates ſtand as much need of vs as the world doth of fire and water: wee muſt needs confeſſe, that in this Pro-greſſe are propoſed moſt excellent, neceſſary, and profitable things of all men to bee knowne and obſerued. How great a benefit the diligent reading thereof may bring to all ſorts, accommodating and directing all things therein to the vſe of true religion, and increaſe of holy life, the due conſideration of the parts, and true practiſe of the paſſages thereof will ſufficiently declare. For here are ſhortly and plainly

plainely deliuered, the true and one
means, faculties and helps to raise m
to the highest step of perfectiō in glo

Now for as much as the world is p
stered with a kind of people resembli
seruants and men of low condition, w
expecting in the lobbies and out-roo
their masters comming, and being i
and brainlesse how to bestow their ti
well, do take a coale and with fond a
filthy phrases, be-smeare the faire p
stered wals; I assure my self to meet w
some suchenuious idlebies or ignori
as most men doe, that put themsel
vpon the worlds stage by publicke w
tings who with the blacke coale o
blistered tongue will not sticke to b
spawle and depraue both the worke a
the worke-man.

Therefore as those that for some ti
haue bin exercised in some craggy, d
ficult and dangerous place, desire mu
to come into some safe and wished h
uen, wherein they may take their re
and with true pleasure and delight c
to mind their former labours and losse
so I conceiue, it much concernes me
commend these my weake endeauour
to his tutelage, trust & protection, wi
whom they may not onely be safe, bu
also of some value & regard. But seein
no man will either gratefully accept, o
greatly delight in, much lesse defend &
protect against the maleuolent contu

melies

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And wh
but to y
Prince)
tures of
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ed to
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urious
Alcyon is
made of
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and wha
and sou
strength
tall loue
so so licit
shee pre

melies and poiſonous breath of carping tongues, thoſe things which are either altogether auerſe from his nature, or remoued from his vnderſtanding and knowledge; or leſſe fit for his dignity and greatneſſe: therefore am I to ſeeke ſome generous and illuſtrious perſon, well vnderſtanding and regarding theſe things, to ſhroud them (vnder his ſhield) from the tempeſt of diſtẽpered tongues. And where may I goe to find ſuch a one, but to your nobleneſſe, (moſt religious Prince) who hath known the holy Scriptures of a child, which are able to make you wiſe to ſaluation through the faith which is in Ieſus Chriſt? and who makes conſcience to remember your creatour in the daies of your youth, whilſt the euill dayes come not, nor the yeeres wherein you ſhall ſay, I haue no pleaſure in them? 2 Tim. 3. 15. Eccle. 12. 1

For there is no writer, that had not need to prouide good ſtructure, and great ſtrength, againſt the violent and furious waues of malignant tongues: the *Alcyon* is ſaid to expoſe her neſt beeing made of firmly compacted ſtuffe, to the ſhore where the ſtrongeſt waues do beat; and whatſoeuer it findes not ſufficiently and ſoundly compoſed, it amends and ſtrengthens. Now if the care and naturall loue of future iſſue make the *Alcyon* ſo ſollicitous to bring vp her yong, that ſhee prepares a building which the ſea it ſelfe *Plut. lib. 9. 17.*

selfe cannot penetrate; I stand excusable in labouring by all meanes to protect this house and shelter of the soules re fuge, vnder the shadow of your Prince fauour, against the raging and swelling flouds of impious detractors. Therefore to you alone doe I herein rightly ad dresse my selfe, knowing that as when *Aeneas* was permitted to carry away one thing, that he would, he made choice to carry with him his country Gods; you will rather chuse to giue countenance to Gods cause, and the godly labours of diuines therein, then to other writings seeme they neuer so profitable, pleasant and glorious: for that *Democritus* as it is well known vnto you, so is it well practised; that two things rule the whole world, reward and punishment. And what reward or punishment can bee greater or more iust then to accept of the worthy, and reiect the worthlesse labours of men? seeing you doe wisely iudge that as three verses of *Euripides* stile lasts longer then a hundred of the Præcipitant stile of *Alcæus*, so one sentence of those soule-quickening words which proceed out of the mouth of God, is more worth then all the eloquence and learning of the world besides.

Val. Max. 3. 7.

I know well, that a base country-man passeth by the King and salutes him not because hee knowes him not: and

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simple peasant of the cuntry, as he walks in the fields, tramples vnder his feete many soueraigne simples, which the skilfull Apothecaries carefully gather vp and preserue: so many vnskilfull persons or if cunning Clarkes, yet carnall professors will not only passe by this worke, as they doe all other of this kind, without saluting it, but euen spitefully tread it vnder foot, becausse they cannot sufficiently value the worth of it Yet shall the godly wise in this field, finde many excellent herbes of sweet and soueraign operatiō to euery purpose for his soules good.

And for my owne part, *Cremutius Bullwarke* shall bee my comfort in all the storms and gusts of contagious tongues: *Verba mea arguantur adeo factorum innocens sum.* Let them carpe at my words and writings who list, whilst my conscience is cleere from any foule liuing or offence giuing. Townes that haue wodden bridges, doe feare least they should be borne downe by euery flood or encreaseof waters, but they that haue bridges of stone care not, but only for extraordinary swellings of waters, so he that hath a soule well setled in Christian moderation, contemns the ordinary excesse of iniurious tongues, but such as are weake in godlinesse are disquieted with euery blast of broad and foule mouthed companions. The bridge of my reputa-

Tacit. annal. 4.

tion

tion is not of wood but of hewen ſton
therefore little reckons of any inund
tions of vngodly cenſurers.

Onely herein is my feare, that I ha
offended the gratious patience of ye
Princely eare, with the ouer-tediouſne
of an vnpoliſht Epiſtle: and her
ſhould I faint for feare to diſpleaſe, w
I not with this aſſurance born vp (ou
long obſeruation of your godly courſ
that it is *voluptas ſumma, & quæſtus m
imus*, your greateſt pleaſure & beſt ga
Plato. to pleaſe God, and gaine many w
Chriſt, making all other learning
chiefly this to be *inſtar fræni*, like a br
to reſtraine you that you be not diſt
cted with other vnneceſſary thi
Knowing that as it is the glory of
Sunne, that ſo many thouſand ſtars
row light from it, ſo it is your neue
ding glory, that ſo many millions of
ſhall borrow light and example f
you, to follow you in this heauenly P
greſſe: and withall remembring tha
Alcibiades not finding *Homer* with
ſchoolmaſter gaue him a boxe on
eare and went his way; ſo you will thi
him vnmeet for your company that
lowes you not in this happy Progreſſ
all true pleaſure.

Neuer therefore let it depart ou
your Princely minde that whatſoe
Gods gifts are in you, yea euen all
gratious occaſions and ſeaſons of t

or his seruice, you owe them all to the Church of Christ: and that God hath not made you Lord Paramount of the goods of body or minde, much lesse of those falsly ascribed to Fortune, but his steward to lay them out to his glory, the saluation and good of others. Which if you shall euer remember and doe, God shall bring you thorow the Pro-gresse of this miserable life with much increase of honor and happinesse, vnto your own desired glorious home in heauen; where you shall be satisfied with pleasures at his right hand for euermore. Both which our good God in great mercy confirme and make good vnto you, as is the harty desire of all that wish well vnto our *Israel*, and the daily seruice and prayer

Of your Highnesse most

humble seruant,

and Chaplaine

RICH. MIDDLETON.

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they be quickned and ſtirred
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Which is done by these three thin
first, by begging helpe from God:
condly, by multiplying the a
vertue: thirdly by restraining th
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1. *Of the passion of ioy and how to*
dle it. pag.
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3. *Of the loue of our ſelues, and what conſiderations are to be vſed.* pag. 588

4. *The ſhort daily method and rule of practiſing ſuch holy duties as will ſanctifie our liues, by the grace of Gods Spirit. Which conſiſts in ſixe actions and duties, and at ſixe ſeuerall times to be performed.*

1. Of the duties which are to bee done in the former part of the day.

The firſt duety in the morning is to riſe timely, and how to carry our ſelues at that time.

The ſecond duety is preparation to prayer and how that is to be done.

The third duty is to beſtow ſome time in mentall prayer.

The fourth duty is to read ſome portion of Scripture, and how to doe it

with profit.
The fift duety is to prepare our selu
to the receiuing of the Lords su
per, which consists in these fou
considerations.
1. In sanctity of life.
2. Rectitude of intention.
3. Stirring vp the deuotion.
4. Prayer for all things necessary
both for our selues and others.
1. Of the sanctity of life, and how
is to be wrought.
2. Of the rectitude of intention, c
sisting of ten seuerall obseruatio
Where also are two rules giuen
the ordering of our intention, c
sisting of seauen seuerall directi
a peece.
3. Of the stirring vp of the deuoti
consisting of a seauen-folde co
deration of Christs goodnesse t
vs in the institution of this Sac
ment: reflecting vpon these t
circumstances in euery of the
uen considerations: first wh
condly to whom: thirdly for w
cause he comes.
4. The vse of prayer before the Lo
sup

ſupper ; with a forme of an excellent and abſolute prayer to that purpoſe. pag.644.

The ſixt duty is thanks vnto God after the Communion, and how wee are to be ſtirred vp vnto it. Where are deliuered, ſeauen ſhort meditations for the ſeauen dayes of the weeke: euery meditation conſiſting of fiue ſeuerall points. Namely, firſt in conſidering of Chriſt in ſeuerall reſpects towards vs. Secondly, in giuing God thanks for 3. things. Thirdly, in deteſting our ſinnes. Fourthly, in louing God with all our hearts. Fiftly, in begging of God ſeauen neceſſary graces. pag.667.

The ſeauenth duety is the ſtudy of chriſtians, and how they may profit in learning. pag.689.

The eight duty is examination of the conſcience before dinner. pag.699

The ninth duty is our behauiour at dinner, and how it is to be ordered. pag.702.

2. The dueties of the after-noone helping to ſanctification of life

The firſt duty is to beſtow ſome time in

in reading of holy Scripture, ſome other godly booke. pag.7
The ſecond duety is the examinat of the conſcience before wee dreſſe our ſelues to ſleepe. Wh firſt is ſhewed the neceſsity of t duety by three ſtrong demonſtra ons. Secondly the benefit of it fowre euident arguments. Thir how this duty is to bee perform & what is the matter about wh it is exerciſed: with fiue neceſſ obſeruations concurring to i examination. Firſt, a commem ration of benefites and hum thankefulneſſe for them in fifte circumſtances. Secondly, a deſir grace enabling vs to ſearch hearts. Thirdly, an inquiſition the conſcience, to come to the kn ledge of the ſins of commiſsion omiſsion. Fourthly a deteſtation our ſinnes. Fifily, a due cenſur of our ſelues for them. pag.7
The third duty is how to compoſe ſelfe to ſleepe. pag.7
The duties to be done euer weeke. pag.7

The first duty is a preparation to the receiuing of the Sacrament; and the manner of it, if the conuenience of the time, place, persons, customes, and the like will suffer, or doe require it. pag.784

The second dutie is to heare the word preached.

4. The duties to be done euery Month. pag.791

The thing chiefly to be done is this; that at the least one day, or some conuenient time be set apart to examine the conscience and to rectifie it.

5. The duties to be done euery yeere. pag.794

That which is here neuer to bee omitted is, that euery yeere some speciall time be set apart for the renuing of the mind, seeing our vices do increase as our yeeres, and we wax old in sinne. And how that is to be.

6. The duties to be done at all times of euery Christian. p.805

1. *Our duties vnto God in seuaen acts. The first act of the presence of God. Secondly the loue of God. Thirdly,*

Thirdly, the feare of God. Fou
ly the zeale of Gods glory. Fi
the praiſe of God. Sixtly tha
fulneſſe to God. Seauenthly a re
nation of our ſelues to the w
God.

2. *Our duties to our brethren in*
uen actions: the firſt is to be
God in our brother. The ſecon
to loue him as our ſelues, the t
is affability and good example
fourth is honor: the fift is to b
their infirmities: the ſixt is to b
them: the ſeauenth is to liu
cumſpectly. pag.

3. *Our duties to our ſelues in ſe*
actions. Firſt is modeſty. Secon
contempt of our ſelues. Third
generall abnegation and deni
our ſelues. Fourthly, ſubduing
fleſh. Fiftly, tranquility of m
Sixtly, diſcretion. Seuenthly, pr

Laſtly, three potent demonſtra
and reaſons to perſwade all
but eſpecially great ones, thu
actly to ſerue God: if they m
to reſt with him for euer.

T



THE HEAVENLY PRO-GRESSE,

OR,

The Soules Iourney to Heauen.

AS there is no Arte or Profession that can bee profitably learned, except some fit Methode and Order be obserued therein; Euen Nature it selfe in all her courses keeping due order, and both Art and Nature teaching vs, that the great God is the God of Order: so, much lesse can that most soueraigne and heauenly knowledge of the right seruing of God, which is the Art of Arts, and perfection of Nature, bee

taught and learned of any Chri-
ſtian, without ſome ſound di-
ction and order bee preſcribe
which may as well delight t
ſoule to apprehend, as guid
to follow the true path that le
it to eternall reſt: for which ca
(amongſt ſuch as haue beſtow
their pains and arguments of
nature, but not fully and onely
this end) I haue deemed it a w
of much conſequence to fra
this Progreſſe of the Soule, wh
in by foure labours or dayes io
nies of the Soule, I doe orde
and fully diſcourſe, whatſoe
may be requiſite in the true
uice of God.

*The firſt Iourney that the Soule m
make towards Heauen, is, to h
the word of God with beneſit.*

That this may bee duely p
formed, it ſufficeth not, that
Preacher bee skilfull, to diui
the word of Trueth aright,
therein be diligent to do his d
tie; but it is further required,

he Hearer also bee not wanting on his owne behalfe to himselfe: The duety then of the Hearer, is no other, but that both before the Sermon, during the time of the Sermon, and after the Sermon, he consider, learne, and practise those things, that are vnto God glorious, and vnto the Church of God, and himselfe, wholesome and profitable: And it consisteth in these two things: first, That he haue an eye to the scope and end of his calling: secondly, That he vse the meanes appointed to come to that scope and end.

First, of the first part of the Hearers duety, that is, of the scope in hearing Sermons.

Forasmuch, as there is one common scope, as of all other things, so of the Preachers and Hearers, namely, the glory of God, and happinesse of the Church: therefore it behooueth the Hearer to follow the guidance and directi-

on of the Preacher, and to labo
to come to that chiefe end, by su
means, as leade thereunto: nam
ly, by hearing the word preache
by vnderstanding the thing
heard, by louing the good thi
vnderstood, and hating the eu
by a serious and earnest study a
practise of the good thing be
ued, and a flying from the eu
by which it will come to pa
that God shall be glorified, a
the church and our selues edifie

2 *Of the second part of the H*
rers duety, that is, of the me
appoynted to come to this e
and first, of the meanes be
Sermons.

That the Hearer may bes
Sermons, as well as at Sermo
and after Sermons, ponder, lea
and practise those things wh
make for the glorie of God, t
churches comforts, and his ow
hee must duely prepare himse
to the hearing of Sermons: a
this preparation consisteth in
sanc

ſanctifying of himſelfe vnto the Lord: for ſo were the people of God commanded to do; & that it might the more deeply penetrate into their hearts, God inſtituted a peculiar ceremony for the ſame, and it were to be wiſhed, that all Hearers would, with earneſt endeuour regarde, for what cauſes this ſanctification is required of them, wherein it conſiſts, and how it is to be inſtituted and ordered. Exod. 19.

Therefore heere wee will deliuer three neceſſary points touching this ſanctification and preparation of the Hearers: firſt, what are the mooning cauſes, why they ought to ſanctifie themſelues: 1
ſecondly, generall obſeruations belonging to the ſanctification of the Hearers: 2
thirdly, the parts and members of ſanctification. 3

1 *The mooning cauſes why they ought to ſanctifie themſelues.*

The cauſes chiefly mooning ſanctification may bee gathered

from the Apostles words, *Heb.* from the 12. verse vntill the 22 the 13. chapter: where albeit Apostle may seeme to speake nerally of the sanctification christian man; yet doth he chi respect the time wherein men semble to heare the word, there all things are holy.

Heb. 12. 18 22. 19. 1 Then the Church is ho and the communion of Saints

Matth. 7. 6 2 The Word is holy, espe ly that of the Gospel, those p ous pearles.

3 The time is most holy, Sabbaoth of the Lord.

Heb. 12. 22 4 The Angels are holy, w are present in the assembly.

Heb. 12. 23 5 Those spiritually first b are holy.

23. 6 A most holy God: wh present and President.

23. 7 The holy Saints in Hea whither we that are in the M tant Church, ought to striue contend to come.

24. 8 A holy Mediator, euen sus the righteous.

9

9 The most holy blood of sprinckling which speaketh better things then that of *Abel*. 24.

Therefore let vs not contemne the communion with these most holy things, neither let vs defile the same with our impurity and vncleanesse, but labour for true sanctification: vnto which thing let the consideration of these fiue reasons following, added to the former, stirre vp our hearts.

1 The consideration of Gods holy commandement, of sanctifying the Sabboath, as also of that passage, *Be yee holy as I am holie:* for seeing he that hath called vs, is holy, wee must be holy in all manner of conuersation. 1.Pet.1.15 16.

2 Of that diuine and heauenly interdiction: *giue not that which is holy vnto dogges: nor cast ye your pearles before swine, least they tr eade them vnder feet, and turning againe, all to rent you.* Matth. 7.6

3 Of that assertion of S. *Pauls*, that the preaching of the Gospel is vnto the vnsanctified, and such 2.Cor.2.

as are neuer to be sanctified, *sauour of death vnto death.*

4 Of that most grieuous d
ger of being smitten with the h
1.Cor.5. den, or the manifest thunder-b
of Excommunication, to be d
uered vnto Sathan for the dest
ction of the flesh. Where w
may remember that of the A
Heb.12.14 stle, That without holinesse
man shall see God; neither he
by faith in this world, nor in
world to come face to face. A
what meant our Sauiour by t
man which was bound hand a
foot, and cast into vtter darkn
for want of a Wedding G
Mat.22.11 ment, but that the want of ho
nesse is the iust cause of our re
ction from the presence of G
and his Angells?

5 Let euerie Hearer thin
with himselfe, that hee is adm
ted to the speech and Supper
the great God, and prepare hi
selfe as a meete guest for suc
worthy entertainment.

6 Let the change of our gr
men

ments admoniſh vs of this ſanctification; namely, the putting off of ſuch garments as are ſoyled with the labours of our vocation, and the putting on of cleaner and more precious garments. For if the body muſt be hanſomely and cleanely decked at ſuch times, how much more is the moſt pretious ſoule to bee ſanctified and prepared? To this purpoſe may alſo ſerue, the conſideration of the waſhing of our bodies, wherin wee are daily carefull: and the ringing of the Bell calling vpon vs for preparation.

2 *The generall obſeruations which belong to the ſanctification of the Hearers.*

Seeing then the ſanctification of the Hearers is ſo neceſſary, not vnworthily are we to ſearch with much diligence wherein the ſame conſiſts: & here it is to be inſtituted and ordered as ſanctification (euen from the force of the word) of the whole life of a Chriſtian,

consists in the mortification
the old man, and viuification
quickening of the new m
which the Apostle doth thus
presse, that wee cast off con
ning the conuersation in t
past, the old man, which is c
Ephes. 4. 22.23.24 rupt through the deceiu
lusts, and be renewed in the
tit of our mindes, and put on
new man, which after GOD
created in righteousnes and
holines: so this speciall sanc
cation, which ought to goe
fore the hearing of the word,
sists in the same things: whic
very euidēt by that singular co
parison of the Apostles adm
2. Cor. 5.6 7 8 shing the *Corinthians* how t
should prepare themselues to
celebration of the Lords supp
Know you not (saith he) *that a*
leauen leaueneth the whole lu
Purge out therefore the olde
uen that ye may be a new lu
as ye are leauened; for Chris
Passeouer is sacrificed for
Therfore let vs keep the feast

with olde leauen, neyther in the leauen of maliciouſnes and wickedneſſe, but with the vnleauened bread of ſinceritie and truth. By which words, and the reſt to the end of the chapter, the Apoſtle doth admoniſh in the preparation and ſanctification to the hearing of the word; that men ſhould haue reſpect vnto foure principall things.

1 To holy things, the time is holy, the word holy, Chriſt is holy. 1

2 To our ſelues, who in part are regenerate and a new lumpe: in part not regenerate, hauing in vs the olde leauen, originall ſin; and alſo the leauen of maliciouſneſſe and wickedneſſe, actuall ſinnes: and therefore neceſſarie that wee trie our ſelues and ſanctifie our ſelues. 2

3 To others in the ſame aſſemblies with vs, who are of two ſorts: firſt, ſome purging out the olde leauen with vs: ſecond, others not purging it out; with 3

theſe

these, our labour must be to m
them, to mourne for them,
purge them out after admonit
and to shew them in our liues.

4 To others that are witho
4 who are not of the Christian
sembly, that wee giue them
iust cause of scandall and offen

For the regard of these fo
doth not onely stirre vp the H
rer to a serious preparation
sanctification, before the hear
of the Word, that hee may p
forme an acceptable diuine
uice vnto God; but withall, w
keth this in him, that hee do
thorowly weigh, what is req
red of him, in respect of euery
of these, that hee may be a h
and vnleauened Hearer.

And albeit the Hearers ou
(through all the course of t
liues) to giue themselues to h
nesse and purging out of the o
leauen, yet it behoueth them
haue great care heereof, chie
before the hearing of the Wor

Therefore, by occasion of th

two notable testimonies before cited; wee may obserue for our better instruction heerein, these things following:

Heb.12.16
1.Cor.5.

1 What it is to sanctifie: if we speake properly, to sanctifie, is to separate a thing from a common and prophane or naturall vse to a sacred vse: as we may see in the seuenth day, which is sanctified of God, and also sanctified by vs: so we are said to sanctifie the name of God, when wee doe separate his essence, properties and works from all other things, and make more account of them, then of all other things in the world: so Christ, and we his Ministers, by the commaundement of Christ, doe sanctifie the water in Baptisme, and the bread and wine in the Lords supper, to a sacred and holy vse.

1

2 What is the sanctifying of a Christian man before the hearing of the Word? It is no other, but the separating of him from other worldly men, either manifestly wicked,

2

wicked, impure and prophane; hypocritically vaunting their h lineſſe, ſeeing it cometh to pa in him, that he ſeparates himſe from the world, and is not ſo fected, as the children of t world are, doth not ſo carry hi ſelfe as they do, neither doth ſhion himſelfe like vnto this p ſent world.

3 3 In what things this ſanc fication of the Hearer conſiſte namely, in hating and fleeing thing that is euill, chiefly th which hinders the fruitfull he ing of the Word; and againe the loue and deſire of that wh is good, chiefly that which m procure the hearing of the Wo To this purpoſe it ſhall be n neceſſary aduiſedly to conſi that of *Hebrews* 12. and 13. cha ters; where after the handling ſanctification, and his cauſes generall; at length he repeats long catalogue and roll of thin impious, impure and prophan which a holy man ought to ſh

and hate, and the contrary vertues, which a man must loue and embrace, but chiefly before the hearing of the Word. And hence is that exhortation of the Apostle, of purging out the old Leauen, the leauen of maliciousnes, and wickednes; and of the new lumpe and vnleauened bread. 1.Cor.5.

4 Besides, when the Apostle in the same place, aduiseth vs to keepe the feast, not with the olde Leauen, neither in the Leauen of maliciousnes and wickednes, but with the vnleauened bread of sinceritie and truth: hee teacheth in generall what are the common euils in the sanctification of a hearer, which he must flie, shake off, and mortifie; namely, the reliques of originall sinne, which is signified by the olde Leauen. Moreouer, the little sources of euills, that flow from the fountaine of originall sinne, such as are eyther manifest impietie called by the Apostle, the Leauen of maliciousnes, or hypocrisie noted by 4 1.Cor.5.

by the name of the Leauen
wickedneſſe : and on the ot
ſide, he ſhews what good thin
are to be imbraced and folowe
ſuch as are ſincerity and truth.

Now, that the Hearer may
taine to the benefit of both the
that is to ſay, to purge out the
leauen and the leauen of malic
ouſneſſe and wickedneſſe, and
keepe the feaſt with the vnleau
ned bread of ſincerity and truth
it behoueth him to haue a gr
uous combate and contentio
which can by no means be end
before the end of this tẽporal li

5 5 This alſo muſt generally
obſerued, that the chiefeſt is m
eminent in euery profeſſion;
the father of the familie, the Pre
chers, Paſtors, Magiſtrates, a
their Miniſters ought to ma
their lights ſhine before othe
in the care of ſanctifying them
ſelues : therefore is it commaun
ded, that they ſhould obey the
Heb. 13. 17. that haue the ouerſight of them
and how much the example o

gre

great men and magistrates preuailes, and what the Spirit of God doth worke by them, is so well knowne, that it needes no further declaration, then that of the Wise man; As the Ruler of the people is, so are all they that dwell vnder him: on the contrary, what euills ensue, when the Rulers and Leaders dedicate not their studies and cares to holines and religion, but to impuritie, malice and hypocrisie; are not, nor can not bee lesse then the hauocke which a mightie tree maketh, when being cut downe, it bruseth and breaketh into fitters all the yong trees and litle shrubs that grow vnder it: or as a great and massie stone, which falling from an high place, bursts it selfe into many small gobbets, dissipating also all the things which it lighteth on: and as a blemish in the face, doth more deface the visage, then any other deformity can doe any other part of the bodie: so it is a greater shame and dishonour,

disshonour, when men of po
and gouernement are impio
impure, irreligious and profa
then to haue many others so,
are of a lower ranke : euery
of the minde, being so much
more conspicuous & notori
by how much as he that sinn
is of greater account and este

6 But this must not bee
gotten, that to the end both
gouerner and the gouerned,
magistrate and the people,
haue a speciall care of holin
they both stand in neede of a
ther more potent and holy
der, to set forwards that wo
and that is the holy spirit of G
without whose light and mi
nothing is in man to perfec
great and holy a worke, as is
ctification.

3 *The parts and principall m
bers of sanctification.*

In ordering the chiefe part
sanctification, we must duly c
sider, not onely what thing
g

good Hearer is both outwardly & inwardly to eschue, before the hearing of Sermons: but also on the contrary, what things he is to imbrace and follow.

For the better vnderstanding whereof, I will diuide the preparation and sanctification of the Hearer into two kindes: the first is priuate: the second is publike. For albeit sundry of those things belonging to this preparation, whereof we shal hereafter speak, are also publikely to be continued, yet becaus̃e the beginning of them is priuately to bee made, therefore may they more fitly bee placed, vnder priuate sanctification.

1 *Of the priuate sanctification of the Hearer before Sermons.*

That this kinde of preparation may be the more clearely described to the meanest capacitie of Hearers, I will ranke the consideration both of such things as are to bee auoyded, and also of such

such as are to be imbraced in
sanctification, in a paralell
proportion of contraries, re
cing them into seauen seue
heads.

1 1 The Leauen to be auoy
is, that we cast off all our sin
and errours whatsoeuer, with
which, all the labour of prea
ing and hearing is but vaine:
as if a vessell be repleniſhed,
ther with water, or any o
noisome & poisonous substa
it can not admit good wine
wholesome liquor into it: so,
hearer, whose heart is taken
and wholely possessed with
poyson of his sinnes vnrepen
of, can digest no part of the sw
and comfortable doctrine of
Luk. 16.14 Gospel. What befell our Sa
our Christ in this kinde, is ve
well discouered in the history
the Gospell. For why did
Pharises (who were coueto
mocke at Christs parabolicall a
monition of making friends wi
the riches of iniquitie, but th
the

heir hearts were set vpon riches, nd possessed with auarice? who ay not reade a long catalogue f such impurities and vicious umours, both in the Epistle to he *Corinthians*, and the *Hebrews*? nd what is the cause that at this ay (in most places) there is so li-le fruit of preaching the Word, s well in faith as in life, but this, hat men doe not purge out the ide Leauen of their inbred cor-uptions, and also the Leauen of aliciousnes and wickednes, be-ore they presume to come to eare the Word preached? there-ore by the merite and efficacie of Christs passion, and earnest and ealous prayer, bathed in the eares of a truely penitent heart, et these bee purged out, that lace and entertainement may bee giuen to the sauing word of race.

1.Cor.5.10 11 Hebr.12.& 13. chap.

On the other side, let euerie earer labour for the vnleauened read of sincerity and truth: that y the grace of the holy Spirit he may

may bring with him to the hea
ing of the Word, the ſtudy a
care of truth and all vertues. A
heere may hee apply to himſe
thoſe generall obſeruations ſpo
ken of before. Such a mind as t
which is deſirous of grace, is re
ry apt to receiue the Word w
fruit: for there is a moſt excell
conſent and agreement betw
them. Beholde the ſame m
Apoc. 3.2. ſweetly expreſſed, *I ſtand* (ſa
God) *at the doore, and knocke, w*
ny heare my voice and open vnto
I will goe in vnto him, and ſupp
him, and he with me. O what
mirable fruit of heauēly Serm
would there be, if wee had
hearers? What other thing is
lumpe of Euangelicall doc
but that ſacred Leauen, w
Mat. 13.33 being hid in the meale, leaue
euery whit of it? We ſee, th
the Leauen bee hid in the m
or floure, it wil leauen the w
lumpe; but if it lie in the br
neuer ſo long, it neuer wor
in it: ſo is the precious Word,

meete with a soule that is boul-
ed & sifted with due repentance
nd holy preparation, vntill it be
made pure floure, there it leauen-
th & seasoneth the whole man.

But, albeit wee can not heere
elate all the seuerall sorts of vices
nd vertues; yet in few wordes
we will marke out some of them,
nd those chiefly that seeme most
eccessary for our purpose.

2 We must haue great regard, 2
hat no secular and worldly af-
aires which are otherwise, at o-
her times, both lawfull and com-
aunded, be at that time mana-
ged and handled, lest it befall vs
as it did those which were inui-
ted to the great Supper, whose Luke 14.16
oxen, farmes, and wiues, so fore-
alled them, that they neuer ta-
sted of that soueraigne supper: for
hen the Hearers that are so pre-
possessed, are: first, either hindred
s they come not at all: secondly,
or so fettered, that they come not
n time to the Sermons: thirdly, or
lse, so busied with carnall cogi-
tations,

tations, that they goe out bef
the time that the Sermon is e
ded : or fourthly, if they tar
their thoughts doe plunge th
into a thousand distractions:
fiftly, sluggishneſſe, heauine
and sleepe steales vpon them
robbes them of the very fruits
their soules.

And what are theſe worldly faires?

1 1 The care and thought of t
fields, farmes, oxen, merchand
and the like.

2 2 Labour and employmen
their vocations, vntill them
night before the Saboath, wh
by they become so drowsie
the Saboath, that it muſt b
shrill Trumpet can keepe th
waking.

3 3 Surfeting and drunkenn
which often chanceth on
Sabboath before Sermons, wh
by they become sleepie and
apt to heare and conceiue wh
spoken.

4 Ma

4 Marriages, Chriſtning feaſts, merchandizing, commeſſations, and drinkings, and all kind of feastings. 4

5 Roaſting, baking, boyling and dreſſing of many ſorts of meates, which reſtraineth, if not the mother of the family, yet ſome of them, from comming to the houſe of God. 5

Heere then on the contrary, the ſoule that would be well and fitly prepared for hearing, muſt onely be intent and regardfull of Sacred, Spirituall, and Diuine things, remembring euer that of our Sauiour; *Seeke firſt the Kingdome of God and the righteouſneſſe thereof, and all theſe things ſhall bee miniſtred vnto you:* From which things, euery good Hearer may receiue helpes vnto hearing, for then none of thoſe things whereof we ſpake laſt ſhall befall him, but the quite contrary. But aboue all let him conſider well the fourth Commandement, what that meanes, and what is Math. 6.

the ſcope of the Lords Sabo

1 1 Then let the care of Fa Farmes, and all earthly thing on that day ſet aſide.

2 2 Let all men leaue their la on the euen of the Sabaoth fit and ſeaſonable time, that may repoſe themſelues to ſl at a conuenient houre.

3 3 Let them bee minded faſting, to bring to the hou God a body and minde not c ed with eating and drinking.

4 4 It will be very fitting, all marriages, birth-feaſts, c kings, and other ſuch feaſt meetings be forborne.

5 5 And that nothing may der any of the family from ta the chiefe bleſſing of the L day, it were not amiſſe, that or the moſt of our prouiſion the Sabaoth were prepared day before, leaſt the wo ſhould beare the checke of Luk. 10.41 42. Sauiour vnto *Martha: Ma Martha, thou careſt, and art bled about many things, but on*

needfull, Mary *hath chosen the good part which shall not bee taken from her.*

3 Men may not lie lurking at home on the Sabaoth, as many vse to doe, least the like befall them that befell *Thomas*, when our Sauiour entred into the house where the Disciples were, and breathed on them, saying, *Receiue the holy Ghost*, but *Thomas* not being amongst them, fayled of the blessing. 3 Iohn 20.

But let all men desire to frequent the holy Assemblies, after the example of *Dauid*, who wished rather to be a doore-keeper in the house of God, then to dwell in the Palaces of Kings.

4 Aboue all things the hearer, first, must not come alone, for not onely the father of the family is to bee saued, vnto him alone was not the fourth Commandement giuen; the promise is not onely made to the father of the family; secondly, much lesse must hee come like a scoffing deriding 4 1 2

Lucian, to mocke and flout
3 at the Word or Minister; third
nor with a minde to iudge,
rigide, proud, curious, busy
4 surer; fourthly, nor must
come of custome, as many
who are like vnto the
waies, which are so troden,
5 no seed can fall into it & fruct
fiftly, nor must hee come
loathing, as if hee cared no
needed not, to receiue any fur
6 instruction; sixtly, nor must
7 come as to Stage-plaies; seue
ly, nor yet with his eares
like the deafe Adder, or
purpose not to assent to the
strine.

1 But, first, hee must come
companied with his family,
wife, children and seruants,
those must hee bring well pre
red and admonished of their
ty, knowing that vnto them
fourth Commandement wa
well giuen as vnto himselfe;
that vnto their godly and
profession of Gods name, ther

flour
thir
ge,
uly
nuſt
any
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e w
i no
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a bleſſing promiſed, as on the contrary, to their impiety there is denounced a grieuous curſe; they alſo are ſuch as God hath a care ouer, and offers vnto them the holy meanes of their ſaluation: Secondly, hee muſt come with an honeſt and good heart, endued with the reuerence of God and his ſacred Word: euen as the Iſraelites, who being by *Moſes* commanded to prepare themſelues for the ſacrifice of the Paſſe-ouer, *bowed themſelues and worſhipped:* Thirdly, with the minde of a learner, godly, holy, and not curiouſly ſearching out all things: Fourthly, with a reſolution to heare, vnderſtand, and practiſe the words of holy inſtruction: remembring that ſweet inuitation of the Prophet; *Come let vs go vp to the Mountaine of the Lord, to the houſe of the God of* Iacob, *hee will teach vs his waies, and wee will walke in his pathes:* Fiftly, with hunger, thirſt, and reioicing euen as the zealous King,

2

Ex. 12. 27.

3

4

Eſay 2. 3.

5

Psal.42.1.: whose *soule panted for the Liuing God, as the Hart brayeth for the riuers of water*; whose *soule thirsted for the liuing God, that he might appeare before the presence of God*: Sixthly, let him come as a Stage-player to the Theater of a great King; verifie

7 Seuenthly, and with his eyes open, hauing this onely scope before him, to heare, and giue eare to the truth.

5 1 5 The hatred and contempt of all men must be cast off: of the Minister, a thing which many wicked parents plant in the hearts of their children as a maine block to all holy preparation. This is the most crafty engine and stratageme that Satan can vse, to withdraw the hatred and contempt of the Minister brings with it the hatred and contempt of the Doctrine, and the whole fruit thereof, both in this life, and that to come: The hatred and contempt of the Minister is a meanes to with-draw the hearer from the Church; or if he come, to

who louest *hath seene* not *seene* him, of him, death v himselfe the open ther wil brawling owne Ta Then to the C first of th membrin onnely betwixt the holy the Mini owne n and the the vari

him not to like of his doctrine, or at leaſt to enterprete euery thing vnto the worſt ſenſe. Secondly, there muſt be no hatred or contempt in him, of any other of the hearers, leaſt that be truely verified of him: *How can hee who loueth not his brother whom hee hath ſeene, loue God whom hee hath not ſeene?* What ſhall wee thinke of him, that giuing ſentence of death vpon a murtherer, ſhall himſelfe kill a man in the face of the open Court? And what father will ſuffer the hatreds and brawlings of his children at his owne Table? 2 1.Ioh.4.10

Then let him bring with him to the Church loue and honour: firſt of the Miniſter of God, remembring well the fatherly and ſonnely relation that ought to be betwixt the Miniſter and Hearer, the holy and painefull worke of the Miniſter for his ſaluation, his owne manifold imperfections, and the labour to amend them, the variety of gifts and graces; 1

for the loue and honour of
Minister will bring with it
loue and honour of God and
sacred Word, and other sing
2 fruites of picty : Secondly,
loue and honour of the
Psal.133.3 hearers : *For how good and*
thing is it for brethren to dwel
ther in vnity? Behold the vnsp
able graces of loue dilated
enlarged in three whole cha
1. Cor. 12. to the *Corinthians* : Then,
13. 14. the hearers stand thus affe
chap. amongst themselues, with
alacrity and comfort will
word of God bee heard?
without any offence. With
fruite will prayers be powre
to God? Let euery heare
mindefull of that sweete a
nition, to bee reconciled
Mat. 5. 23. brother, before the offerin
24. 25. 26. his gift.
6 *6* The hearer must not c
the care of his neighbour,
were no matter whethe
come prepared with him o
for except his neighbour

al
is
he
to
is
the
sel
wit
car
ctio
euer
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by
ned
udg
mou
ly,
tion,
Mini
to ha
alua
nour
God.
7
reat

also sanctified, the whole lumpe is corrupted, and so euen euery hearer: This is a great ignominy to God, by it the wrath of God is kindled and prouoked against the whole Assembly, and we our selues are offended and hindred withall.

Therefore let vs haue great care to testifie our brotherly affection towards our neighbours, euen as our hands do one of them helpe another; so let the hearers one stirre vp another: first, by 1
their holy examples; secondly, 2
by their sweete and well seasoned exhortations: thirdly, by the 3
iudgements of God: fourthly, the 4
mourning one for another: fifth- 5
ly, the censure of excommunica- 1. Cor. 5.
tion, which are proper vnto the Minister of God, for wee ought to haue a speciall regard of the saluation of our brethren, honour of the Church, and glory of God.

7 The neglect of prayer is a great hinderance to this pre- 7

paration, or if prayer bee r
rightly ordered.

Therefore euery hearer m
haue a singular regard to in
cate the name of God for a bl
sing: where first, hee must g
hearty and humble thankes
God for his infinite benefites,
chiefly for the inestimable be
fite of his Word, to vs reuea
which is either altogether de
ed vnto others, or else impe
Preached; also he must be th
full to God, for that in par
holy Spirit hath purged out
old leauen, and some part of
leauen of maliciousnesse and
kednesse out of his heart: sec
2 ly, it behoues him to ackn
ledge & to pray earnestly ag
his owne impurities and de
ments, as well naturall as acc
Psal. 51. by the example of *Dauid* c
falling into the consideratio
Psal. 25. 32. his sinnes, euen from the wo
and of vnknowne sinnes o
3 youth: Thirdly, hee must
for his Minister, that hee m
med

meditate on the Word, that hee may haue the knowledge and vtterance of ſuch things, as belongs to the edification and ſaluation of the hearers: Let him alſo pray for himſelfe and all the hearers, that they may haue holy and learned eares to apply to their owne ſoules the inſtructions deliuered: for there is no good thing either in the Teacher or Hearer, without the free gift of God in Ieſus Chriſt, from whoſe fountaine of mercies it is, that we muſt draw it with ſighes and teares.

2 *The publicke Preparation of the Hearer before Sermons.*

In few words, the publicke preparation of the hearer in the Church, before Sermon, may ſtand in theſe obſeruations: firſt, to ſing ſome Pſalme, containing either thankfulneſſe to God for his benefites, or petitions vnto God for things neceſſary pertaining to the Preaching of the

Word

Word, for ſuch ſinging in wh
there is a wonderfull ſweetn
of things, and of concord,
holy Spirit working by them,
ſtirre vp the motions of
minde, and driue away the i
wandring, and wicked cogit
ons, as alſo the perturbations
ſorrowes of the heart, that
hearer may with a more fe
and appeaſed minde bee pre
2 at the Sermon: Secondly, by
ding of ſome Chapter of the
1 ble vntill the Company be aſſ
bled: noting therein, firſt,
ſumme and principall poins
2 the Chapter; ſecondly, the di
3 bution and parts of it; third
the chiefe doctrine that is to
drawne out of it, with the
3 and application. Thirdly, by
horting and ſtirring vp one a
ther to the apprehenſion and p
ctiſe of ſome neceſſary poin
doctrine, either before Preach
or at that time conceiu
4 Fourthly, by praying with
Miniſter, that foraſmuch as th

doe now talke with God himselfe, being gathered together for that purpose, in the name of the Father, Son, and Holy Ghost, that they may heare God, and God may heare them: In which prayer it is necessary that their chiefe aime bee at the scope and end of all Sermons: which, because few or none doe truely vnderstand, either how necessary it is, or wherein the end of all Sermons consists, it shall bee fit in this place that I open the point. First, the chiefest and highest end of Preaching and Hearing Sermons is, that all all glory and honour may bee attributed from men vnto God, both in this world, and in the world to come; which glory consists in the true and right knowledge of God, and in the true inward and outward worship of God, so truely knowne. Secondly, the meane scope and end, leading and directing to this high end, are these. First, the eternall saluation of

of mans soule and body, wi
which is ioyned this tempor
life both in prosperity and adue
sity, for that God may of vs b
glorified; and not (as it comme
to passe in this world by Sat
and his members) bee affect
with contumely and ignomi
by infidelity and impiety: i
necessary, that it be well with
and that wee bee assured of e
nall life, and that from God
Father by the deliuerance of
sus Christ, and the working
the holy Spirit: For who i
graue will praise thee, saith the P
phet. Secondly, that man
obtaine eternall saluation, an
glorify God both heere and
euer, it is needfull that in him
destroyed the kingdome of S
tan, which he got by the fa
man, in what state, office,
condition soeuer he bee: and
the Kingdome of Christ wh
hee obtained by the deliuera
wrought by his death vnto
elect, bee built vp and re-edifi

Third

Thirdly, that the Kingdome of Satan may bee destroyed, and the Kingdome of Christ, which is the Kingdome of eternall Life, and the glory of God, may bee truely built vp, it is required that there bee an vtter ruining and slaying of all incredulitie and vices; and on the contrary an edifying and practising of faith and all vertues. Fourthly, that wee may flee incredulity and vices, and giue our selues to the study of faith and vertues, it is required that we hate and detest them, and loue and embrace these: and therefore the drift of all Sermons is, that the minde, and heart and conscience of the hearer may bee inflamed to them both. Fiftly, that the minde and soule of the hearer, may bee inflamed to the hatred and eschewing of sin and wickednesse, and to the loue, application and practise of goodnesse, it is necessarily required, that the euill of incredulity and vices, and also the good of faith and

3

4

5

and vertues be foundly know
for as there is no desire of t
good things which are v
knowne: So of the euill thi
vnknowne there is no hatred a
eschewing. Thirdly, the low
3 drift of hearing Sermons, d
cting by these meanes vnto
highest end, is that the vnderst
ding of the hearer, by the gr
of Gods holy Spirit, may bee
Sermons informed in the fa
and errours about the same:
vertues, and the vices destroy
them. These are the chiefe e
which euery man ought dilige
ly to propose vnto himselfe
hearing of the word of G
Preached.

But now, if such as ought
heare this word, be cold and ne
ligent in this preparation, and e
ther refuse to come at all, or
refuse to come sanctified and p
1 pared: Then 1. let their consc
ences bee admonished and co
pelled, both by the preachers, a
2 also by their brethren: 2. Le
th

the Magistrate compell them to come; who albeit he haue no power to enforce the conscience, yet ought he compell his subiects to heare the word of God. Thus haue you heard the whole duetie of the hearer before the Sermon.

2 *The hearers duety during the Sermon time is to bee considered.*

This duty of the hearer, whilest hee is at the Sermon, I may comprise in three points: 1. In the number of the things which are required of the hearer at this time: 2. In the connexion of them: 3. In the manner which in describing these things is to be obserued. 1 2 3

1 That the hearer may attaine to the highest drift and end of hearing Sermons, the summe wherof we haue touched before, there are foure things required of him: 1. attentiue hearing of the word preached: 2. sound knowledge of the things heard: 3. a 1 1 2

3 3. a right affection of heart t
4 wards the things knowne: 4
serious purpose of the practise
the things heard, throughout h
whole life, and these foure bein
the chiefe things required in he
ring of Sermons, must be the su
iect, which I will handle mo
largely in this duety of the He
rers, whilest he is at Sermons.

2 2 The coherence and conn
ion of these parts thus necessi
to the hearer, whilest he hear
the Word preached, may ea
appeare vnto vs, if wee doeh
1 consider these 2. points: 1. t
if we take but one linke from t
Golden Chaine of the things
quired at hearing of Sermons,
neede not looke for any benef
that can issue from that holye
ercise: For what profiteth it
haue Sermõs if they be not hea
and what helpes it to heare Se
mons, though most heauenly,
the hearers like brute beasts, he
ses and mules, doe not found
vnderstand and perceiue these
as

and meaning of them? what profits it to vnderstand and conceiue the things heard, if there be not a right & holy affection of heart towards the things heard, nor any purpose of the practise of them in our liues? 2. That the holie Spirit of God doth in sundry places of Scripture, make a most close and narrow connexion of these foure things that are required at hearing of Sermons. I will enforme thee, and teach thee in the way wherein thou shalt goe, saith the Lord, and I will guyde thee with mine eye: and what saith the Lord by the Prophet to the rebellious Iewes? Heare O heauens, and hearken O earth, I haue nourished and brought vp children, but they haue rebelled against me: the Oxe knoweth his owner, and the Asse his maisters cribbe, but *Israel* hath not knowne, my people haue not vnderstoode. The same expostulation GOD vseth in the Prophet *Ieremie*, Not euery one that sayth vnto

2

Psal.32.9.

Isay 1.2.3.

Ierem.8.7
Math.7.21 vnto me, Lord, Lord, ſhall ent
into the Kingdome of heauen, b
hee that doeth my Fathers w
which is in heauen, ſaith our S
uiour. For it is moſt true whi
the Apoſtle ſpeaketh, The he
Rom.2.13 rers of the Lawe are not right
ous before God, but the doe
of the Lawe are iuſtified. An
how ſtrongly doth the ſame A
poſtle argue this poynt? Ho
ſhall they call on him in whe
Ro.10.14 they haue not beleeued? and h
ſhall they beleeue in him of w
they haue not heard? and h
ſhall they heare without a Pr
cher? Be ye doers therefore fa
Iac. 1.22 Saint *Iames*, of the Word, and n
hearers onelie, deceiuing yo
owne ſelues. So that we ſee
holy-Ghoſt doth knit theſe fo
ſeuerall requiſite in the heari
of the Word, in one indiſſolub
knot, namely, to heare atte
tiuely, to vnderſtand ſoundly,
be affected towards that is hea
heartily, and to practiſe it faith
fully: without all which, no pr

site redounds to the Hearer, be he neuer so wise and learned.

3 The manner to be obserued in hearing of this duety. 3

1 To come then to the foure principall necessaries required in hearing of the Word, we will so handle them, as that first we will shew the nature of euery one of them; secondly, remoue the impediments and lets that may hinder them: and thirdly, shew the aduauncements and helpes that may further the fruitfull hearing of the Word. 1 2 3

1 The first and most necessary thing to be obserued in this action, is, the attentiue and diligent hearing of the Word: 1. the nature whereof consists in the consideration of the scope and drift of that which is saide, and it is the foundation of all the other parts of the duety of hearing: to which hearing doth also belong, the fixing of the eyes vpon the Preacher: for hearing doth properly belong to the Word, pro- 1 1

nunciati-

nunciation and geſtures, and
rightly called, attentiue heari
for the infinite multitude of He
rers, who onely eyther for faſh
on, or for ſome cauſe as bad, f
quent Sermons: who being p
ſent in their perſons, are wan
ring elſe-where in their minds
or being ſuch as content the
ſelues with one Sermon in an
2 neth, or a quarter of a yeare:
The impediments that hinder
fruitfull hearing of the Wor
very many, Sathan euery wh
and by all meanes labouring
hinder the ſucceſſe thereof. Th
impediments are of two kinds
1 for 1. they are either ſuch as
ſo preuaile, that they cauſe
hearing of Sermons to be alto
ther neglected and contemn
2 or 2. ſuch as doe cauſe that
Word is not attentiuely & h
fully heard. 1. Concerning
hindrances as do vtterly
the hearing of Sermõs to be
lected and contemned; I n
ber them thus:

1

1 The negligent consideration of the singular profite, and great necessitie of the Word of God. 1

2 The negligent consideration of the end of the Ministerie of the Word. 2

3 The negligent consideration of euery many duetie, in what condition soeuer he liue: namely, that all are the vassals and seruants of God, according to whose holy will in his Word reuealed, all our actions are to be squared. 3

4 The careless security of the flesh. 4

5 Selfe-loue, and desire of the praise of Wisedome. 5

6 Pride, causing them to scorne frequenting of Sermons, and lest they should bee thought to be subiect to the Minister, euen to neglect and contemne the Sermons, as if they lost some of their liberty, if they should behaue themselues like other godly men. 6

7 The care of earthly things, and 7

and an opinion, that the han
ling of Gods Word onely belo
geth to the ministers: which co
ceit hath taken deepe roote,
in Popery, so no lesse among
many seeming Professours of
truth.

8 8 Hope of long life, where
many propose vnto themselu
that they shall yet heereaf
haue time to heare those thi
which now they neglect
omit.

9 9 An opinion of *opus opera*
namely, that they wil (in the
of sickenesse) heare the Mi
whose voyce, whether they
derstand or not. yet they thi
it shall bee of great auaile
them.

10 10 A preposterous iud
ment, and a loathsomnesse
sing from some one Sermon o
ther, which they haue not so
approued: whereas they sh
consider, that all things do
at all times fall out alike happ

11 11 The manifolde vices
dec

defects of the Miniſters in their words.

12 The handling of Gods word vndecently and without zeale, namely, by ſuch as doe make Sermons to bee but *opus operatum*, and that it ſufficeth one-ly to heare them, albeit without all care of the dignity of the Word, and all zeale of profi-ting. 12

13 The life of many Miniſters not being conformable to their doctrine. 13

14 The example of others, that neglect, contemne or deride the hearing of Sermons. 14

15 The exaggeration and preſſing of the vices of the Mini-ſter, paſſing by all remembrance of his vertues. 15

16 The hatred both of the doctrine and the Teachers. 16

17 A præiudicate and fore-conceiued opinion: Theſe doe cauſe the hearing of Sermons to be vtterly neglected. 17

18 For the impediments which

hinder the hearing of Serm
attentiuely and zealously, t
are these.

1 If there be not a due pr
ration of the hearer as before
spake.

2 If either hee come to
Sermon too late, or depart fro
too soone before it bee ende
the hearing of it by starts
fits, so that nothing is
heard.

3 The neglect of some
mesticall businesse vpon
the minde runnes; or othe
necessary cares: for as ther
time for all things to bee do
home, so there is of all thin
the time of hearing the Wo

4 An euill custome taken
superficiall and sleight kin
hearing the Word.

5 Curiosity, which is wel
clared in the wandring o
eyes too and fro.

6 Talking with others,
chatting of trifling business

7 The reading of bo

t the Sermon' time.

8 Sleeping at Sermons, all 8
auſes wherof would be ſhunned
t Sermons, not chuſing out fit
places to ſleepe in.

9 The great neglect of repe- 9
tition of the Sermon with our fa-
milies: or a ſolitarie meditation,
which hinders much the growth
of the Word.

3 Now then in the third place 3
followes the aduancements and
helpes to the attentiue hearing
of the Word; which helpes that
they may bee the better vnder-
ſtood, wee muſt conſider two
things: Firſt, what it is to ſtirre 1
vp euery hearer to the attentiue
hearing of the Word: Secondly, 2
what is required to this atten-
tiue hearing, and wherein it con-
ſiſts.

1 The things which ought to 1
moue euery man attentiuely to
heare the Word Preached, are:

1 The ſcope of our creation, 1
and of our recordation and re-
generation, namely, to know and

ſerue the true God, as hee
reuealed himſelfe in his
Word.

2 2 The vow that wee made
our Baptiſme, which we haue
ten repeated and confirmed.

3 3 That the hearing of G
Word is a true marke of
Sheepe of Chriſt, and the Son
of God.

4 4 The conſideration that
are all the vaſſals and ſeruan
God, whoſe will euery one
is bound to heare in our ſeu
adminiſtrations.

5 5 The ſingular benefite w
euery man ſhall receiue by his
tentiue hearing of Sermons.

6 6 The conſideration of G
commandement, and his in
diction.

7 7 Of his holy promiſes,
heauy comminations.

8 8 The obſeruation of ex
ples, how thoſe haue in this
beene punished, who either
ſooke the ſacred Aſſemblies
elſe were not preſent with
attent

attention; and on the other side, with what profit and comfort infinite thousands haue frequented the holy Assemblies.

9 That fearefull iudgement of Christ vpon the contemners of his Word, which vnto them that doe attentiuely heare the sacred Word, is most wel-come and desireable. 9

10 That God will with reuenging flames burne them to dust that will not know his will. 10 2. Thess. 1.

11 The consideration of that too too late hearing, of the rich man in the Gospell. 11

12 God doth heare vs when wee call vpon him, and why then ought not wee to heare him? 12

2 What is required to the attentiue hearing of the Word. 2

1 Mutuall prayers both of the Minister and hearers, vnto God, for one another, doth chiefly ground this worke. 1

2 The hearers must, by the assistance and helpe of Gods Spirit labour to lay aside the neglect 2

they haue of the great pro
which comes by the Word
God and Miniſtery thereof;
ſecurity of the flesh, ſelfe-lo
pride, vaine feare of looſing
liberty, too much care of ear
things; the peruerſe opini
that the handling of Gods w
belongs onely to the Minis
and that euery man elſe ma
his pleaſure liue as hee liſt,
hope of longer life, the
dreame to thinke it ſufficie
heare Sermons onely, prep
rous iudgement, and loathſ
neſſe in reſpect of the Min
perſon: all which, as long as
haue any reſidence in the he
doe hinder his affection:
much more if all theſe concu
him, or the moſt of them.

3 Auoid, as much as is poſ
in the Sermon time, all wand
cogitations, curioſities, con
lations and talking, readi
bookes, and ſleepe.

4 Take care to heare
whole Sermon, and to that

ome before it begin, tarry till it bee ended.

5 Chuſe a fit place in the Aſſembly, where you may both ſit and heare the Miniſter, and like a hunger-ſtarued man feede both your eyes and eares vpon him and his words. 5

6 To this end the hearer muſt rowſe vp himſelfe at the Sermon, by a cenſuring of himſelfe; as namely, whether hee perceiue this attention in himſelfe or no: if hee perceiue any regard-leſſe-neſſe, or wandring cogitations in his minde, let him ſhake them off, ſaying, auoide Satan, and by the Spirit of God ſaying, This is the buſineſſe thou cameſt for, apply and attend this. 6

But now foraſmuch, as at the beginning of any reformation, other impediments doe ariſe, beſides thoſe before ſpoken of, it is not vnproper in this place to admoniſh the hearer: For many, in thoſe places where things are reformed according to the Word,

are hindred from attentiue h
ring by these stumbling blo
following.

10 By an inueterate and a
ent opinion and custome.

11 By a prepolterous fea
the condemnation of our El
Fathers and Friends dead, w
feare is ingendred: first, from
vaine boastings of the con
party, touching the word of G
secondly, from the horrible
lings, calumnies and conde
tions of it: thirdly, from th
thority of men: fourthly,
the example of others: fiftly,
feare of persecutions.

12 From confidence of th
selues, as if they or others c
not erre.

13 From the opinion
conceit of zeale.

14 From the boasting o
simplicity of their faith: And
must by three meanes bee c
for and cured: First, by remo
these impediments, throug
sound instruction in euery p
cul

ular: secondly, by stirring them 2
p: thirdly, by the vigilant exer- 3
ise of the Magistrates duety.

1 The impediments must bee 1
emoued by soundly instructing
hem in these particulars. First, 1
hat the word of God foolishly
nderstood is not the word of
God. Secondly, that the horri- 2
le slanders, calumnies and con-
emnations of men vnconuicted,
s an argument of a bad cause:
hat the doctrine of Christ, the
rophets and Apostles, was not
herefore forsaken of the godly,
beit the false Prophets cast ma-
y calumnies vpon it, and con-
emned it: Thirdly, that the au- 3
hority of mã is of no force in the
ght of God: Fourthly, that by 4
rdidie and wicked examples of
thers, they cannot purge them-
lues: Fiftly, that we must right- 5
y and carefully, obserue that of
ur Sauiour: *Whosoeuer will be my*
Disciple, must deny himselfe, take vp
e Crosse and follow mee. And that
the Apostle, *Whosoeuer will liue*

godly in IESVS CHRIST
6 *suffer persecution:* Sixthly, th
ancient errour, was euer
rour, albeit it haue for
7 yeares continued: Seuenthly
we must hope well of our
namely, that by the fire
Crosse, and in the agony of
the stubble and clay which
built vpon the firme found
Christ Iesus, was consum
vanished away, the found
still remaining the same
aboue all that of Christ is
obserued: *If any come vnt*
Luk.14.26 *hate not father and mother,*
children, brethren and sisters
draw him from the t
Christ) *yea euen his owne s*
8 *cannot bee my Disciple:* Eig
that hee ascribe not so m
himselfe and others, seein
are neither Prophets no
stles, but men who both m
9 ceiue and be deceiued: N
concerning zeale they
1 know; first, that true zeal
thing, and the opinion o
an

nother; secondly, that zeale is
n many without knowledge;
hirdly, that therefore such zeale
s peruerse. Tenthly, they must
ake heed that the boasting of
he simplicity of their faith bee
not a couering to their grosse
and affectionate ignorance: That
which Christ spake is heere fitly
to bee obserued, *Bee yee innocent
as Doues, but wise as Serpents.*

2 These impediments being
remoued which hinder the hea-
ring of the Word, as also in pri-
uate conferences: They are to be
inuited and drawne on: first, with
our workes, that wherein soeuer
wee can, wee helpe them, in good
will, counsell, and other assi-
stance: Secondly, in words; admo-
nishing them of the end for which
God gaue them eares, and of na-
turall equity which perswades vs
to heare both parties; of brother-
ly loue which requires of vs, that
euery one labour to promote the
saluation of another; of the com-
mandement of God, that wee
shou'd

2
3
10
2
1
2

should *try all things, and hold* [illegible] *which is good*; of the promise Christ, *Where two or three are* [illegible] *thered together in my Name,* [illegible] *am I in the midst of them*; and most weighty discommodi both externall, internall and [illegible] nall, which remaines for [illegible] that haue no regard of thes said things.

3 3 If by the fore-mentio remouing of impediments, yet by the friendly inuitatio the Preacher, many wayes nothing bee effected, then matter it selfe requires, that Ciuill or Eccleſiasticall Ma strate do his duty, not onely uiting the subiects by publ confession, by his owne exam and such as belong vnto him, good friends, by a serious ca Eccleſiasticall and Scholasti courses, and also by comma ments and Lawes, by admon ons and exhortations, stir them vp to their duty: but if neither by this course of inuit

on, and excitation, any thing bee effected by the godly Christian Magistrate, then at length they must discend vnto this meanes, that the Subiects bee compelled to the hearing of Sermons: not that hee may iustly affect any Lordship ouer their consciences: but, first, that the Ecclesiasticall and Politicall Discipline may bee safe and sound; secondly, least scandall and offence be giuen to others; thirdly, that the subiects may bee iudged concerning the doctrine; fourthly, that (if God bee so pleased) they may bee brought into the way of truth and saluation. 1 2 3 4

The second thing to bee obserued in fruitfull hearing of the Word Preached, is the sound knowledge of the things which are heard: For it is not enough to the glory of God and saluation of men, that they bee present at Sermons hearing them, but besides it is required that they doe soundly perceiue and vnderstand the 2

the things heard: And heere, as the former duty, I must, first, declare the nature of it; second remoue the impediments; thirdly, shew the aduancements and helpes of it.

1 1 This sound knowledge and vnderstanding of the things heard, being the second duty of hearing, is that whereby the Spirit of God doth plant the things heard in the braine of the hearer and so informes his vnderstanding, and this hath his beginning from hearing, and is the foundation of the other two duties ensuing, namely, of the right affection of the heart towards the things heard, and of a setled purpose of practising the things vnderstood and affected: where it is euident, that this duty hath respect chiefly to things themselues and doctrines taught, albeit the notes of things, their vse and application are not excluded from this duty.

But I do for this cause call this duty

duety a ſound knowledge and vnderſtanding of the things heard; becauſe there is another knowledge very ſuperficiall and imperfect, which deceiues many men. For you ſhall finde many hearers, who do heare and apprehend, certaine phraſes or ſpeeches in the Sermon, and ſometimes not with a minde to learne, but rather to cauill, but in the meane time, are not attentiue to the whole Sermon, and therefore become very iniurious Iudges and cenſurers of the Sermon, for ſeeing at one breath all cannot bee deliuered, no man can rightly iudge of Sermons that heares not the whole, nor doth ſoundly obſerue and confer together euery member of the Sermon, antecedent and conſequent. Beſides, ſome Hearers there are, that vnderſtand the principall heads of the Sermons, and their members and parts, but regard not their foundations and cauſes; and ſuch doe not ſoundly perceiue the things

things heard. For it sufficeth n
to vnderstand the things hea
superficially and sleightly, bu
is required that soundly and fu
damentally it bee vnderstood, to
gether with the causes vp
which it depends; vnto whic
euen the knowledge of circu
stances doth appertaine.

2 2 The impediments and hi
drances must bee removed whi
lie in the way of soundly vnd
standing of Sermons, and th
1 are twenty. 1. The neglect
prayers and inward groanings
2 the Spirit. 2. If the Ministere
not his duety in teaching perf
cuously and plainely, as also iu
ciously and soundly, it is a gre
impediment: For how shall th
hearer heare well, and learn
aright, if hee bee not taug
aright? Surely the blinde lea
3 blind. 3. If the Preacher doe h
duety, yet if the hearer fayle
his, *v.g.* if a holy preparation
the hearing of Sermons haue no
gone before, nor an attentiue
hearing

hearing, then a ſound knowledge and vnderſtanding cannot bee at all; for the preceding duties are the foundations of them that follow. 4. But chiefly it hinders the fruite of hearing, much, if the hearer do nor vnderſtand the methode and order of hearing Sermons, which is the ſame with that of making Sermons; and is no more but this, to lay vp in memory the parts of the diuiſion, the doctrines of euery part, with their Confirmation, Vſes and Applications. 5. If he come with a minde not to learne, but to iudge and cauill at their Sermons heard. 6. If hee want the key of vnderſtanding: *viz.* if hee bee ignorant of thoſe things which are altogether neceſſary to the vnderſtanding of Scriptures, and Sermons: that is, if he haue not his ſenſes exerciſed. 1. In the Arts, of words and things, Grammer, Rhetorick and Logicke: that is, if hee do not vnderſtand, that ſome words are proper, and others

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others tropicall and figurati
ſome to be of manifold ſignifi
tions, ſome onely of one ſign
cation: For words are the no
and markes of things; alſo, if
in Logique, by the benefit
nature, he haue profited ſo m
that he can diſcerne betwixt
poſitions, affirmatiue and ne
tiue, queſtions ſimple and c
pound, and by what third a
ment they bee confirmed an
luſtrated, by the Holy Ghoſt,
the Miniſter, both in Scriptu
and Sermons: Alſo if hee h
not ſome competent knowle
at the leaſt of the methode, t
hee can iudge of the diſpoſi
of the Sermon. But here I de
to be rightly vnderſtood, f
ſpeake not of Scholaſticall
tleties, but of the right acco
modation and applying of p
ciples that are borne with vs,
by vſe and experience impri
in vs, from whence all Arts
2 their beginning. 2. Hee m
haue his ſenſes exerciſed in
doctri

doctrine of the couenant betwixt God and man, and in the heads of Christian doctrine, in the Summe and History of the sacred Bible. 3. In the Notes & Proofes of the true and naturall sense of Scripture, of true and false doctrine, of good and bad Sermons. 7. If there bee a neglect of breeding vp children at the Schoole to learne the principles of Religion. 8. If there bee not in the Hearer, a loue, zeale and care of heauenly things, but a loathsomnesse and contempt. 9. If he giue not thankes vnto God for things vnderstood and knowne; for he is vnworthy of more, that is not thankfull for that hee hath. 10. If hee abuse them to palliate and cloake his fore-conceiued false opinions, or to pride or sport. 11. Also blindnesse of nature hinders many from soundly vnderstanding of Sermons. 12. Too much admiration of mundane and fleshly wisedome. 13. As also our carnall senses and fore-

3 7 8 9 10 11 12 13

fore-conceiued opinions of p
14 iudicies. 14. An *implicit* fa
15 and pretence of simplicity. 15
there bee no meditation v
but that they content themsel
with a superficiall and slei
16 hearing and knowledge. 16
no censure and examination
our vnderstanding bee vsed,
fore, at, and after Sermons
know with what profite
17 heare. 17. If the whole Ser
18 bee not heard. 18. If they
19 not often heare Sermons. 19
the hearer doe not note t
things in the Sermon, that he
not attaine to the knowledge
nor confer of them with oth
but especially with the Minis
that hee may bee fully satisfi
20 20. If he haue no care of t
ching and edifying others, and
shewing his profession of
truth by labouring to edifie hi
selfe and others in their most h
ly calling.

3 3 Wee are to consider of
aduancements and helpes to
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duety of ſound vnderſtanding the things heard, wherein if wee finde theſe ſaid impediments, or the moſt of them to bee abandoned, and in their places theſe helpes enſuing entertained, then will there bee a ſound knowledge & vnderſtanding of things heard and handled in Sermons.

1. Then to promote this duety, an earneſt care of praying, in the beginning, midſt and end of Sermons, is a great helpe: If but in a ſigh or deſire onely, this prayer bee put vp: For God is the fountaine of all wiſedome, therefore of him is this bleſſing to bee begged. 1

2. A faithfull Teacher, is an acute and circumſpect Leader, who chiefly in his Sermon propoſeth profitable doctrines, wholy, methodically, diſtinctly, briefly and plainely; and doth often iterate and repeate the ſame with fruite. 2

3. A fit, well prepared, and attentiue Hearer, ſuch as before is deſcribed. 3

4. Such a one as is very ſolicitous and carefull 4

full of the Preachers methode
that hee may obserue the same
methode in hearing that he doth
5 in Preaching. 5. Such a Hearer
that comes with a minde to
learne: for if hee come to any
other end, what profite shall he
6 haue? 6. Who comes furnished
with the competent knowledge
of things necessary to vnderstand
Sermons; namely, with the know-
ledge of words and things, of the
Summe and History of Christ-
an doctrine, and the sacred Bi-
ble, of the notes and markes of
true and false doctrine, and of the
true naturall sense of the Scrip-
ture: Not that I looke for such a
hearer as can discourse *procul*
of the Precepts of Grammer,
Rhetorique and Logicke, of true
and false doctrine, and of the true
sense of Scripture: but such as
the least, is furnished with some
competent knowledge of these
7 things. 7. He must to this pur-
pose bee bred vp in the Schooles
from his youth. And I would

God that Magistrates, Ministers, and Parents, Citizens and Countrey-men, would in time begin to thinke of the necessity and vnspeakeable benefite of Schooles, where youth are fitted to all Offices of Church and Country, that they would bee rowsed vp from their slouth, to the loue, institution, reformation and promotion of Schooles and houses of learning. 8. The hearer must burne with the loue of heauenly things belonging to his saluation, which loue will prouoke him to the care of knowing and vnderstanding them soundly. 9. If hee obserue in himselfe any fruit or growth of knowledge, let him referre all, with a thankefull heart, to the Fountaine of all solide and true wisedome, euen God himselfe: And if in the Sermon hee heare any thing which was before vnknowne to him, let him giue God the glory, and pray vnto him that hee would fortifie and strengthen his vnderstanding,

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9

ſtanding, and giue him grace
10 performe and fulfill it. 10. I
him put the things knowne
vnderſtood in vſe, that the g
of his Talent may ariſe to
Lord, who ſhall thus greet
ſoule : *Behold good and fa*
ſeruant, thou haſt beene faithfu
little, I will make thee rule
11 *much.* 11. Being to enter into
fountaine of ſaluation,
hee may drinke from th
wholeſome doctrine, let he
aſide his naturall poyſon;
ly, blindneſſe of nature, too
admiration of mundane
dome, his owne carnall
fore-conceiued opinions, pre
cies, opinion of *implicit* and
ple faith, whereby pretence
groſſe ignorance are ſou
12 12. Circumſpect and dil
meditation of the things ſpo
but yet let not the minde
thoughts ſo cleaue to the wo
that things to be ſpoken be
13 lected. 13. Often let the he
by cenſure and examination,

p himselfe to the sound know-
ng and vnderstanding of things
spoken. 14. Let him heare the 14
whole Sermon and obserue the
connexion of euery part of it.
15. Let him neuer conceiue that 15
hee hath sufficiently profited, but
still go forwards, and neuer neg-
lect the sacred Assemblies and
Sermons. 16. If any thing fall 16
out in the Sermon which his
conceite reacheth not, let him
obserue it, and after conferre with
others, and with the Preacher
about it. 17. That hee may the 17
more soundly teach others, and
if need bee, make confessio n of
his faith to the edification of
others: Let him first giue all di-
ligence soundly to learne, not
onely in the Schooles, Catechi-
sings, administration of the Sa-
craments, prayers, singing of
Psalmes, conferences and reading
of Scriptures, but also in the Ser-
mons hee shall heare, in what
things the substance of the mat-
ter of saluation consists.

3 The third neceſſary du
come to the right ſcope and
of hearing Sermons, is, tha
hearer haue a right and holy
ction of heart, towards
things vnderſtood: for ma
heare and vnderſtand Serm
who are yet nothing affe
with them; nor truely and
ly affected towards them.
is no man liuing hath ſo ſo
knowledge of truth and
ſhood, good and euill, a
the deuill, his knowledge
in is farre more perfect a
then any mans in the world
there is no man doth hate
and goodneſſe, nor reioyce
at falſhood and miſchiefe th
doth, which is the cauſe
makes his ſins and puniſhm
the more grieuous: Ther
ſeeing it neither ſufficet
heare and vnderſtand Serm
but withall that the affectio
the heart muſt bee placed
them, wee will heere, as i
former duties, diſcourſe: firſt

e nature of the duty: secondly, 2
moue the impediments: third- 3
, shew the aduancements and
elpes conducting to it.

1 The right affection of the 1
eart towards the things in Ser-
ons perceiued and vnderstood,
the third duety of the Hearers
t the Sermon, whereby he doth
heerefully entertaine true and
ood things present, certainely
eleeues them to come, and
opes and heartily desires them:
ut for things wicked and false
n the present, hee sorrowfully
hewes himselfe auerse from
hem, and feares and forsakes
wicked and false things to come:
And this duty appertaines to the
information of the will, affecti-
ons and conscience of the hearer.
And surely not without great
cause ought our hearts to bee
ightly and holily affected to-
wards the things vnderstood, in
regard of the sundry sorts of
men, who heare and vnderstand
Sermons, but yet stand nothing

1 well affected towards them. F
there are some men, who,
at the Sermon, doe giue very
dent argument, either by
words or behauiours, that
are the manifest enemies of
and vertue, and the frien
falshood and vices: These
affections towards the Wo
2 nothing right. Secondly,
are certaine hypocrites, wh
beit by their words and ge
make a faire shew of thei
truth and goodnesse, and
tred of falshood and wi
nesse, yet their heart is no
3 right. Thirdly, others do
that if they carry the truth
vertue hid in their hearts,
in word and deed they
themselues otherwise, tha
cannot bee accused of the v
rightnesse and prauity of
hearts: but these haue not
4 hart. Fourthly, there are some
albeit they vnderstand not so
ly and fully the things heard,
are angry with the true and g
thi

hings, and are delighted with
he false and wicked things: nor
et haue these men any right
ffection. Fifthly, some, on the 5
ther side, albeit they do sound-
y know the things they heare,
somuch that they can say no-
hing against it: yet haue things
lse and euill taken such deepe
oote in them, and so preuailed,
y the long custome they haue
d with them, that they had ra-
er quite forsake that which is
ue and good, then cast away
heir inueterate and ancient er-
urs and manners: and who can
y that these men haue a right
ffection? Sixthly, but others are 6
taken vp with the care of the
elly, and worldly things, and are
much estranged from suffering
rsecution for the profession of
e truth and vertue, that they
ll in no wise entertaine either
rtue or truth: and these mens
ffections are much lesse right
en the rest: And therefore a
ght affection and good heart

towards the things which
heard, is a moſt neceſſary du
hearing.

2 2 There are ſome im
ments and hinderances o
right affection vnto t
knowne, which of neceſſity
bee remoued. Now wee
know, that whatſoeuer thi
hinder the attentiue hearin
ſound vnderſtanding o
Word, thoſe alſo are block
lets to the right affection
heart, therefore I leaue th
der to looke backe vnto
impediments which are
bed in handling the ſaid tw
mer duties of attentiue h
and ſound vnderſtanding:
heere in two obſeruations
onely point at the ſumme o
impediments before handl
it greatly hinders a right a
1 ly affection: Firſt, if the
cher bee cold, or luke-wa
hee do not labour by all m
diligently & prudently, to
inflame and direct the affe

o that which is true and good, nd on the other-side, to with-raw them from things false and uill: Secondly, say hee doe his luety, yet if the hearer, either by aturall corruption and maliee of he will, be auerse from the pre-nt truth and good of vertue, nd doe gladly embrace that which is falle and euill, and fall nto doubting of that which is rue and good to come, and doth ot desire it, nor is troubled with hat which is false and euill: Ei-her if that the hearer be infected ith inueterate and euill man-ers, which are pleasing to our orrupt nature, and are easily onceiued, but not so easily cast off: Or with the outward glosse f good things, as of riches, plea-ures and honours, and of euill hings, as of calumnies, condem-ations and persecutions, and so o bee with-drawne from a right ffection towards truth and ver-e, and inclined to an affection wards lies and vices, or to hy-

pocriticall dissimulation: the
the affection of the heart m
blurred and dis-ordered, an
are the things they heare
rightly affected.

3 3 The aduancements
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helpes of the two former d
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may bee furnished with m
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Yet to helpe the right affe
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stand that these haue great
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to the quality and quanti
the things spoken: but also
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ming and directing them to
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weighty impulsiue causes, chiefly by the couenants and promises of God, by the examples of the godly, and the singular) and manifold benefite and vse: And also by stirring them vp, and stinging them, to the hatred and detestation of falshood and vices, by the seuere interdicts and comminations of God, by the examples of wicked men, and the horrible discommodites ensuing: adding heereunto most penetrating and mouing words, Rhetoricall figures, pronunciation and gestures, the more to moue the affections: Secondly, if the hearer by the motion of the same Spirit, doe follow the conduct of the Teacher, by a spirituall kinde of transmutation putting on the same affections, and that in respect of the couenants and promises of God, and for the most excellent benefites that follow: as also mortifying and casting off the naturall malice of his will and inclination to vanity and

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mons, to giue them this
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vertues, and the hatred of
falſhood and vices.

4 4 The laſt duety require

hearer, that hee may come to the full scope and drift of hearing Sermons: which is the glory of God, good of his Church, and his owne eternall saluation; is a resolued purpose of the practise of such things as hee hath heard, vnderstood, and is affected withall, and that in the course of his whole life: And surely it is a most weighty exhortation which the holy Spirit vseth to stirre vp men to the hearing of the Word: *Bee yee doers of the Word, and not hearers onely, deceiuing your owne selues, &c.* Where he admonisheth, that it is not sufficient to heare and vnderstand Sermons, and to be affected towards them with a changeable and temporary affection, except there bee added withall a firme and fast purpose of the practise of them in our whole liues: therefore as wee haue in the former dueties, so heere, wee will briefly shew: first, the nature of this setled purpose of practise: secondly, the impediments of it: thirdly,

Iam. 1. 22. 23. 24. 25. 26.

1

2

thirdly, the aduancements
helpes of it.

1 This serious purpose of
practise of good things he
knowne and approued, is a g
giuen, whereby the hearer
not onely resolue with a faith
heart, that hee will apply
himselfe, and the vse and ed
tion of others in euery Ser
and in the whole course o
life, euery profitable doct
heard, knowne and approu
euery state, as well prospe
aduersity, before, in and a
his actions; but chiefly in
plexed and intricate quest
and obiections, most of all i
stratagems and temptation
Satan: so that it appeareth
part of the hearers duty bel
to the information of life
practise, and hath his ori
from the other three duties:
not without cause is it call
serious and resolute purpos
practise, seeing so many vice
mainely oppose it: As, first,

inbred hypocrisie: secondly, 2
transitory and temporary application in time of prosperity: thirdly, vaine boasting of our 3
Christian profession, without amendment of life: fourthly, too 4
much loue of our corrupt nature: fiftly, rash breaking into the 5
hastling of businesse: sixthly, 6
carnall security, and such other euils as doe controll our purpose of holinesse: whereof there will follow a plentifull remembrance heereafter, when wee shall discourse of the hinderances of application.

2. & 3. The impediments and 2 & 3
aduancements of the holy practise of things heard, vnderstood and approued, are the same which hinder or aduance the attentiue hearing, sound knowing, and affectionate approuing of Sermons, and may fitly bee referred to either: But becausse this resolute purpose of practise and care of application in the whole life of man, as it is of all others

others, the difficulteſt part of t
hearers duty, ſo it is the chiefe
and moſt proper vnto a Chriſ
an, therefore the greater car
to bee had about them both, f
which cauſe it will bee very
ting to ſet the ſame before
eyes more particularly, that e
ry hearer may know what is
neceſſity of this application, a
wherein it conſiſts.

It is a thing moſt vndoub
that the vſe and applicatio
the doctrines wee heere deli
are of ſingular benefite to
hearer: For without due vſe
application, the beſt Serm
that euer were, are but dead
dies: Seeing theſe two, Vſe
Application, are the very life
motion of Sermons, for m
full declaration thereof, let
briefly obſerue, that Doctrine
Vſes and Application, are as
tree, the fruite, and the gather
of the fruite; as the medicine
vertue of it, and the applicatio
as money, the value of it, and

vse, as Christ, his benefites, and faith by which they are applyed: Now, as there is no benefite comes by the Tree without fruit, no benefite of fruit if not gathered; as no good comes by Physick, if it haue no power nor vertue, nor helpe comes by the vertue of a medicine if not applyed; as there is no good comes by money, if wee know not the value of it, nor doth the value of it auaile vs if wee vse it not: as Christ profites vs not without his benefites, nor his benefites without faith to apply them: So Doctrine profites nothing except wee know the vse of it, and the Vse is to small purpose if wee doe not apply it. All that can be heard, if a man bee neuer so wise, without application, is but a dead letter, and the very letter of death.

That therefore this most necessary point of application of Sermõs, without which there is no practise of holines, may the better bee

bee knowne vnto the heare
theſe points are to bee confi
1 red: Firſt, of whom this appli
tion is to bee made, and whe
2 is to be made: Secondly, by w
meanes, and how it is to
3 made: Thirdly, the impedime
4 of application: Fourthly, the
uancements of it.

1 1 Who they are that m
this application of doctrin
where we ſhall finde a three-
hand employed in this grea
difficult worke.

1 1 The hand of God himſe
without whom it is moſt certa
that as there can bee no kno
ledge of any wholeſome d
ctrine, ſo neither can there b
any application and vſe of
without him: for to vnderſta
to will, and to performe is fro
Ioh. 6. 44. him, and him alone: *No man*
come to mee except the Father dr
him, ſaith our Sauiour; and
Ioh. 15. 5. himſelfe hee ſaith, *Without mee*
can doe nothing: Nay; the Apoſt
ſaith concerning the holy Ghoſt

N2

No man can say that Iesus is the Lord, but by the Holy Ghost: From all which places it is euident that it is impossible that euer any doctrine with his vse should bee applyed without the speciall directing hand of God: Now God doth apply the doctrine with the vse at two seasons: First, from euerlasting (for all things were present vnto him from euerlasting:) Secondly, in time, for nothing was done by him in time, that was not concluded before all time, euen from the beginning of the world, and from euerlasting, decerning and decreeing with himselfe, concerning the doctrines and vses of doctrines, to be applyed or not applyed to certaine men in time, by the holy Spirit, through the Preachers and their Hearers, whom as ministring causes hee vseth as seemeth best to his heauenly Wisedome and good Pleasure, 2. in time, the holy Spirit of God hath applyed, doth apply, and vnto the

1.Cor.12.3.

1

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the end of the world will ap
freely, the doctrines with th
vses, that is to whom, when, t
in what measure it thinketh
and that by the meanes hee
ter following: And these thi
which I haue spoken of the
plication which is made by G
are fitly remembred in the
1 place: first, because neither is
Preachers applicatiō, or Hea
of any moment without it:
2 condly, because so wee m
1 with a two-fold errour: firs
opinion of *opus operatum:* tha
that it sufficeth to go to Serm
and heare them, and that for
workes sake God will resp
2 vs: secondly, the most danger
opinion and perswasion of so
hearers, who thinke it in th
power to apprehend wholes
doctrine, and to bring forth fr
worthy thereof.

2 2 The Preacher, as the Ambassadour, Seruant and chiefe I
strument of the great God, do
not onely bring that spiritu
medici

medicine (namely the heauenly doctrine) in the name of God, bearing witneſſe of the ſingular power and profite thereof, but alſo doth apply the ſame to his hearers, and that at two ſeuerall times: firſt, in, and at the Sermon, whilſt after the doctrine is handled and the vſe ſhewed, hee admoniſheth the Hearer, that it is not ſufficient that he know the doctrine and profite thereof, except hee apply them both alſo vnto himſelfe: *For not the hearers, but the doers of the Law ſhall bee iuſtified:* And alſo whilſt hee declares to the hearer all thoſe things in which true application conſiſts, of which wee ſhall preſently ſpeake. Secondly, after Sermon the Preacher applies the doctrine with the vſe; and that 1. Publiquely, 2. Priuately. Firſt, Publiquely, not onely exhorting to thankeſ-giuing for the great benefite, of the will of God, manifeſted in his Word vnto vs, and touching the doctrines which are

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are to his glory, and many wa
to our owne comfort and be
fite, and to the destruction of
Kingdome of Satan; and to fe
ous inuocation, that God wo
bee pleased more and more,
write and imprint the doctri
with their vses in their hearts
also by giuing of thankes,
calling vpon God for a bles
to giue a holy example of
both to the hearers: And, sec
ly, more priuately after the
mon, the Minister applie
doctrine with the vses, if by
uate prayers hee intercede
God, not onely for himselfe
his family, but also pray
God for his hearers, that his
bours may not bee in vaine, if
application of the doctrines
vses, hee by his owne example
before them, and become
type of his Flocke: if hee di
gently obserue euery man
person vnder his charge, and
others do enquire of them ho
they carry themselues in the a
plicatio

plication and practise of the doctrines and vses; that, if they do well, hee may stirre them vp, by commending their godly care, to go forwards cheerefully; if they doe euill, hee may admonish blame, correct, with-draw them, and not desist heerein till he perceiue the fruite of application in them. And in this holy worke, the assistance of euery Magistrate is required, that hee haue a speciall care that those things which by the benefite of the Ministery God hath reuealed in his Word, may flourish in the faith and life of their people, that they may bee put in execution, and so applied that they may bring forth fruite.

3 From this duty of application the hearer can by no meanes be excluded; For hee is, by the working of the Holy Ghost, according to the good pleasure of God, to apply vnto himselfe the doctrines and vses deliuered by the Preacher: Seeing the Holy Ghost 3

Ghoſt vſeth the hearer as his ſtrument, to beginne and per his owne worke in him; wh holy duety the hearer is to p forme to himſelfe, both a Sermon, and alſo after mon: At the Sermon, w the hearer by the benefite motion of the holy Spirit a eth, eſpecially to himſelfe, thoſe things which in g rall were deliuered by the cher to the whole Aſſem And after Sermon hee is a make the like application publiquely and priuately: liquely, whilſt with a h thankeſ-giuing, together the Preacher and the Aſſem hee prayſeth the name of G for his ſingular and ineſtim fauour of the reuelation ſauing truth vnto him, by ſerious and ardent ſuppl on intreate of God, tha the working of his holy rit, hee would bee pleaſe bring to paſſe, that the

Co

ctrines and vses hee hath heard may take deepe roote in his heart, and may in his whole life aboundantly bring forth fruit acceptable to God: And these two things let him priuately continue and often repeat.

But besides, the hearer must priuately apply vnto himselfe the doctrines with the vse, in euery condition of life, as well in aduerse as prosperous times, and that both before, amongst, and after all his actions: But chiefly when any perplexed cases, or intricate questions are obiected vnto vs, either by others, or by our owne flesh: But chiefly when Satan sollicites vs by his Stratagemes, sleights and grieuous temptations, to errours in the faith or life, that is, to heresies and sins: whilst he endeuours to bring to passe, that either wee doe not at all regard the good of vertue, or else performe it not lawfully, or at the least not with

with a right end, and so en
uours to bring vpon both be
and soule, not onely tempor
but eternall dangers.

2 Hauing shewed that G
2 the Preacher, and also the Ho
himselfe, must all concurre i
plying the doctrines and vse
must now see how, and by
meanes this application is
made. In the meanes and m
of application which must
made of the hearer, two
are chiefly to be obserued:
1 what things are to bee esche
as enemies to this applica
Secondly, what things are t
2 embraced as helpes vnto it:
which two points are those o
two parts formerly obserued
handling this matter of app
tion contained, which I
the impediments and th
uancements of application,
follow to bee spoken of i
third and fourth places.

3 The impediments of ap
cation which are to bee aban

ned, being such as hinder the successe of Preaching, and cause both doctrines and vses to bee abused, are, First, that vulgar, but most pernicious opinion, that it sufficeth to heare the word of God, to vnderstand it, and with a transitory sense of the fruite and profite thereof to bee affected: albeit the practise of it bee not extended through our whole liues. This dangerous conceite is strongly shaken and ouerthrowne by our Sauiour in the parable of the Seed, which falling in three sorts of ground, namely, by the way side, in stony and thorny ground, was caught away choakt and withered, and all because there was no application: And no lesse sweetly cheecked and branded with the note of deceiuing themselues, is the same opinion by the blessed Apostle. But aboue all, that fearefull commination of Christ is not to bee forgotten: That seruant that knew his Maisters will, and prepared

Mat. 13. 19 20. 21. 22.

Iam. 1. 22. 23 24.

Luk. 12 47

pared not himselfe, nor did according to his will, shall bee beaten with many stripes: Nor yet of the Apostle, so strongly aggrauated in fiue verses: That *the* Heb.6.4.5. 6.7.8. *which brings forth Thorns Bryars is reproued, and is neere to a cursing whose end is to be burned:* Therefore let this most perswasion, and peruerse stome bee blotted out with consideration; That *Not* Math.7.21. *one that saith Lord, Lord, shall into the Kingdome of Heauen hee which doth the will of God in heauen:* And those Iam.1. *that hearers of the Word, and not do but deceiue their owne selues.* 2 condly, a vaine perswasion glorying in the title of Christianity, without any change or application of the doctrine Christ to themselues. 3 The not vsing of force against desires and delights, by applying of those profitable things which are taught out of the Word, fighting with our corrupt na-

y which meanes application is much hindred, as wee may see in those Guests that being bidden to the Supper, excused themselues by their seuerall employments of seeing a Farme, marrying a wife, and trying two yoake of Oxen. Fourthly, rashnesse and rushing into businesse, is a great enemy to application; namely, when men thrust themselues into the handling of businesses, without any censure or tryall of their liues, counsels, words and actions, to the touch-stone of the doctrines contained in the word. Fifthly, the horrible carnall security of the greatest part of the world, running vpon their owne destruction, euen in the entrance, hinders much the application; for heere hath Satan a wished occasion of sowing his Tares. Sixthly, the too much care of this life, of the belly and pleasures, whilst in the meane time, not onely the generall care which all Christians ought to haue, but also the

Luk. 16. 14

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speciall care which conce
euery man in his place and
ling, is neglected : And th
not the least impediment of
plication, and therefore wee
labour by Gods grace to
this out of the way, that the
uenly doctrine may finde
7 Seuenthly, *opus operatum*,
the least poyson of applica
to wit, a conceite wherewith
ny falsely perswade themse
that it sufficeth to bee Bapt
at certaine times to frequen
Temple, for an houre to he
Sermon, which happily
strike the eare, but neuer wo
the conscience; and happily
times with others receiue the
ly Communion, and perfo
such other outward rites and
remonies; but yet withou
vnderstanding, or inward m
on of the heart, or amendm
8 of their liues. Eightly, the
hope of a longer life makes
ny slow in applying the m
profitable doctrines: for they

ose, that albeit for the present, they omit and neglect the application; yet there remaines a great part of their time behind, wherein they will expresse the doctrine in their liues: And if they chance to fall into any disease, or bee brought neere death, that then it will bee a fit time to performe these things. Ninthly, the euill examples of such as do daily, but securely contemne the word of God, doe hinder and disturbe many from applying the doctrine to themselues: For, *Because sentance against an euill worke is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe euill.* Tenthly, the detestable hypocrisie of those men that with an externall visard of piety, do set vpon men, and giue a goodly shew of goodnesse, like painted wals, and whited Sepulchres, such as were the Pharises, but especially hee that was not like other men, and scorned the Publican in respect of himselfe.

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Eccl. 8. 11

10

Luke 18.

11 Eleuenthly, this Diabolicall ſ
tageme of Satan in making
Math.6. 9 beleeue, that they may ſeru
10.11.12 Maiſters, God and the w
God and the fleſh, again
manifeſt truth of our Sa
owne mouth, doth alſo pr
with many men, who wo
ſeeme to be altogether Ath
not to make any applicati
themſelues of the good
12 they heare. Twelfthly, alſo
of the croſſe and perſec
with-draw many from the
cation of the heauenly do
of Chriſt: for the fleſh a
deuill obiect, that if thou
life ſhalt profeſſe the k
truth, thou ſhalt caſt thy ſ
to manifeſt danger of li
13 goods. Thirteenthly, n
Scripture and experienc
teach vs, that ſome are gro
that madneſſe and malice,
Rom. 6. 1 to bee aſhamed, to draw the
profitable doctrine of God
ly Word into an occaſion o
ning. Theſe Impediments

Lets, the Preacher must not onely set forth in his Sermons and conferences, but also the Hearers must with all care and diligence obserue and shunne them, as the maine pests of application.

4 Thus hauing runne ouer such things as the hearer is chiefly to abandon, except in applying the holy doctrine of Christ, hee will cast himselfe vpon a snare and stumbling blocke, I will in few words teach wherein this soule-sauing application consists, that the sincere Professors may know how to exercise themselues therein with a holy endeuour: Therefore, first, wee must know, that the very beginning of all application, is a serious and fixed purpose that the Hearer hath, of what condition soeuer hee bee, that hee will by the grace and helpe of Gods Spirit, conforme himselfe, and all his internall and externall actions, at all times, as well in prosperity as aduersity, according to the

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doctrines in the Word of G
2 proposed. Secondly, seeing
nature after the fall of our
parents, is so depraued, th
neuer agrees with the w
God in the sacred Word
led, the Hearer must cert
resolue with himselfe, that
is no other way of applic
but that both in his entran
to the Schoole of Christ, a
his progresse thorow it, hee
himselfe, seeing Christ h
admonished before hand:
that will bee my Disciple, let h
vp his crosse, deny himselfe and
mee : For application must
at the mortification of th
man, and it must end
quickning of the new
3 Thirdly, it is not the la
least part of application, to
and sensibly to feele the co
betwixt the Old and New
the Flesh and the Spirit,
all the faithfull seruants of
in this world must haue in th
selues : In which conflict
com

combate of the flesh and Spirit, the regenerate part, by the power of God, doth euer ouercome the vn-regenerate, through the application of such doctrines as are in Sermons handled out of the sacred Scripture. Fourthly, to the application of Doctrines and Vses this is further required, that the Hearer doe order and direct the ordinary censure and probation, and sometimes the extraordinary, of all his life, and the whole actions thereof, according to those doctrines; making those heauenly doctrines the square and rule by which to examine his whole life. This is a singular part of application. 5. These holy ensuing effects will necessarily follow the censure and examination which euery faithfull hearer shall make of himselfe; for in them the power of application doth wonderfully shew it selfe: for this probation and examination of our liues and all our actions, being vsed, will in part shew

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that there is some congruity
the will of God reuealed in
Word, and that hee hath la
red something to apply
himselfe the heauenly do
and to conforme the actio
his life vnto it. This will a
vp in him thankefulnesse f
benefite of application, free
stowed on him, by the wo
and motion of the Holy G
and also it will stirre him
prayer, that there may bee
ted him the continuance
great a benefite, and that
it may come to perfecti
him. And whilst on the
side hee shall behold a disc
cy and dis-agreement of
ons from the doctrines whi
often out of the word of
repeated, and that the app
on of them is lame and imp
there will begin to arise in
certaine godly and health-
sorrow for his neglect, a
humble deprecation vnto G
keepe him from the euils

such lame and in-sufficient application. Sixthly, to conclude, if the Hearer do vnderstand by the word of God, and his often censures and examinations, that sin doth cleaue to all the children of God as long as they are in this world, and that none of their actions are in euery respect pure and perfect; his heart will bee inflamed with a holy desire of his heauenly Countrey, and of the glory there prepared for the sonnes of God, where there shall bee a full and most perfect application and congruity of our actions with the will and pleasure of God. And these things which I haue spoken of the application which euery Hearer is to make of the doctrines and vses proposed out of Gods word, are such as must be conspicuous and euident through his whole life, and all the actions thereof. 6

3 *The Hearers duety after Sermons, to the end he may com the scope and end of them.*

Now wee must vnderst that to the performance of t last duety of hearing, whic of our exercise after Sermons
1 three-fold duety is required: Publicke, which is perform the Assembly presently after
2 mon: secondly, Priuate, w is done in priuate with a
3 selfe: thirdly, Priuate and licke together, which both and ought to be done, public and priuately.

1 1 The Hearer for his publi duety after Sermons, is. Firs giue place to the holy exhor ons hee hath heard, and to them to sinke and settle i
2 heart. Secondly, to giue tha and pray vnto God with all powers of the soule, and all cent actions of the body, to bl to his vse and comforts t which hath beene spoken;

this may bee done, either by repeating the Lords Prayer, or any other, collected from the matter of the Sermon. Thirdly, to sing Psalmes with the multitude, which godly Psalmes doe banish all idle, wandring, wicked and vnprofitable cogitations, driues away all perturbation and sorrow of heart, and makes him depart with a more pleasant and peaceable heart from the Sermon. Fourthly, hee is to receiue a blessing from God by the mouth of the Preacher, for that blessing which God commanded the Priest to vse in *Moses* Lawe, is to bee said and applyed to euery hearer: And this is his publicke duety after Sermons, before the dismission of the Assembly; Onely let mee admonish, that it is a custome, of all others most odious, and least becomming a Christian of all others, which is in many places vsed, and whereby this duety is quite neglected: namely, that whilst the Preacher is

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Numb. 6. 22.23.24. 25.26.27.

is in his Sermon, or at leaſt b
fore hee haue done and giuen
people the bleſſing of G
which is the cloſure of hi
niſtery, and ſeale of ſanctifi
on, ſome are going out o
Church, and others commi
as if it were a Market, and
of the audience doe ſo hat
bee out, before the exhorta
bee heard concerning things
quiſite, before giuing tha
and inuocation of Gods n
before their prayſing of Go
ſinging of Pſalmes, and b
the Miniſters bleſſing of the
ple, as if they were to heare
coniurations, execrations, i
tations, or curſings and
nings. A great and manife
gument is this, of no at
hearing, of no ſound know
of no right affection, no
any ſerious purpoſe of pr
when they doe in the very
ſhold and entrance tran
from the Kings high way o
plication, therefore this miſ

would be oppoſed as well by the Magiſtrate as the Miniſter, and by all ſincere Hearers whatſoeuer.

2 The priuate duty of Hearers I compriſe in three obſeruations. Firſt, that what the Hearer during the Sermon ſhall propoſe to himſelfe touching the practiſe, that ſame hee doe ſeriouſly performe, and that is, that hee flee and abandon thoſe thirteene ſeuerall peſts and banes of application before rehearſed: as alſo entertaine thoſe ſixe meanes and helpes of application in the ſame place ſpoken of. Secondly, that the Hearers, after the example of the *Berrheans*, do enquire, by a godly and moderate examination, of the conſent, or diſſent, of Doctrines with the word of God, or from it. Thirdly, that Maiſters and Mothers of Families, take an account of their children and ſeruants, touching the Sermons they haue heard. Fourthly, that they vſe godly conference with

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Deut. 6. 7.

4

with others of the things the
haue heard in Sermons, to
end mutually to helpe and edi
one another. Fifthly, that the
5 Mal. 2. 7. Act. 8. 30. 31. conſult with their Teachers,
ſuch as are better able to ſati
them, then they can themſel
in things obſcure and doub
6 Sixthly, that they lay vp the g
things they heare and vnderſt
in the ſtore-houſe of their M
7 mories. Seuenthly, that in
and life they doe expreſſe the
ctrine according to all the p
of application before mentio
which for the largeneſſe, nece
ty and profite of them, wo
bee well printed in the m
mory.

3 3 The duety of Hearers
Sermons, priuate and publi
may bee ſurueyed in theſe
1 obſeruations. Firſt, that the H
rers bee thankefull to their Te
chers, allowing them liberall
2 louing maintenance. Secondl
that they bee charitable to
poore, according as God ha
enable

enabled them. Thirdly, that they promote, and set forwards all Schooles of learning. Fourthly, that they labour to propagate and enlarge the Religion of Christ by all holy meanes. Fifthly, that they submit themselues willingly to the censures, admonitions and iudgements Ecclesiasticall and Ciuill, Priuate and Publicke, chiefly to the Domesticall or Prouinciall, or other such Visitations and Examinations, as are godlily instituted for the further encrease of piety, and the knowledge of God. 3 4 5

This holy exercise of censure and examination, both of the Preacher and Hearer, being so necessary, as that without it the very force and sinewes of all Sermons are quite cut asunder, I will commend vnto the Reader in as short a discourse as I can fitly conceiue it, considering therein onely these three things: First, what it is: secondly, who are to censure and examine: thirdly, what 1 2 3

what are the miseries which fo
low and fall vpon men, wh
these censures and visitations a
neglected.

1 1 This censure and visita
that I speake of, it is nothing
but an examination and pr
of the actions of the Pre
and Hearer, which consist
1 these two things: first, that
haue a respect to the rule of
ons, in this Treatise describ
such like, drawne from the
2 of God: secondly, that the
an aduised obseruation an
quisition set downe, whethe
actions of the Preacher and
rer bee conforme to that ru
God: Now the actions of
the censure and exami
must passe, are either such
respect to the Sermon i
namely, how the Preache
teach, and the Hearer learn
to the fruite and benefite a
from Sermons, as well in th
of the Preacher as of the He
as well the common fruite w

is required of euery Christian, as those more proper, required of euery man in his Office and Calling.

2 Now those that are to censure and examine the actions and liues both of Preachers and Hearers are in a double difference: For first, this censure, iudgement and triall of mens liues is to bee made by men: secondly, when they faile, it is certaine God will neuer bawke nor faile to censure, and that soundly, and hee is the second Censurer. First, man is the censurer, for hee is Gods agent to bring himselfe and others to glory. Now men doe censure, as you know, either publickely or priuately: and the priuate censure is either done by the Preacher or Hearer; the Preacher may and ought to censure both himselfe and his Hearer: himselfe, whether hee Preach according to the true Rule, and liue accordingly, and so seale the doctrine that hee Preacheth: the Hearer hee censures,

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censures, namely, how he learnes, and liues according that hee learnes: But for the Hearer his censure is directed, either to the Minister to himselfe, or others, for of all these is hee to censure: to enquire and enforce himselfe, whether the Preacher himselfe or others, doe Preach heare and practise as become euery one of them in their several places and callings: and this hee must doe, not onely, as God blessing our endeuours, we may bee by our selues amended but also that mutuall and interchangeable admonitions may be vsed to the common edification of all. And this is all I will say concerning this priuate censure and examination: onely this I will beg of God, that hee will giue such a measure of grace to us both Preachers and Hearers, that they may haue more and more regard of this censure: for the omission of it, or the not diligently regarding of it, is the occ-

ly cause why many, and that most, heauenly Sermons do passe away without fruite or comfort, as too too manifest experience in euery part of this Kingdome sheweth.

Now the Publicke Censure and Examination, both of Preachers and Hearers is either belonging to the Church and Ecclesiasticall persons, or to the Politick and Ciuill Gouernours: the Ecclesiasticall censure which is ordered by Ecclesiasticall persons, the Ciuill Magistrates, or persons sometimes assisting them: is first exercised in the conuentions made by the Minister of euery seuerall Church: Secondly, in Classicke and approued Synods and speciall Visitations, where the censure is made by the Visitors and Ministers of Churches adioyning, and other Politicall Officers, not onely concerning the Hearers, but also Preachers, Church-wardens, distributers of Almes, Teachers of Schoole

Schoole and their Scholers.
Thirdly, in generall Visitations
and Synodes by Ecclesiasticall
persons alone, and this is the Ec-
clesiasticall censure. But the
Politicall censure is that which
is done by Politicall persons:
firſt, in the conuentions of ſe-
rall Cities, Streetes and Villages,
where an account is taken of
euery man by certaine Sworne-
men how they leade their liues:
2 ſecondly, in the yearely conuen-
tions, where calling together the
Maiſter of euery family in the
Dioceſſe, an inquiſition is made
by the rulers concerning the
liues of thoſe Sworne-men, and
men of a lower Office then is the
head Magiſtrate, whether they
bee conformable to the lawes or
3 no: thirdly, when there is a cen-
ſure and inquiſition by men of
greater power, of, and concer-
ning all Officers, Sworne-men
and other Subiects. And here
may it appeare, that there is
moſt ſweete harmony and pro-
portion

portion betwixt the Eccleſiaſti-call and Politicall cenſures and gouernements, none of them hindring one another, but rather giuing each one another, mutuall helpe.

Yea, if wee reſpect the effects of both theſe cenſures wee ſhall finde in them an excellent proportion: For thoſe that are found in this cenſure to bee endued with ſingular gifts, and to liue agreeably to the Word of GOD, and the Lawes, whether they bee Preachers or Hearers, are not onely for the promotion of Gods glory, and the publicke and priuate ſaluation both of body and ſoule to be commended, but alſo to bee preferred to greater Offices and Places: But ſeeing of thoſe Preachers and Hearers who liue not agreeably to the Word of GOD, and the Lawes, there are certaine degrees; they muſt bee dealt withall according to the quality of

of the offence : and heere w
muſt obſerue that both the E
cleſiaſticall and Politicall c
ſures haue their certaine deg
and diſtinct orders of punishm
offenders, wherein the ſaid tw
cenſures doe moſt ſweetly a
1 ſpire and agree. Firſt, the Ec
ſiaſticall cenſure in their cor
tions doth brotherly and gra
ly correct, admoniſh and cou
ſuch as are blemiſhed with
crime, and this fitly anſwers
the increpation, admonition
threatning that the Politic
2 vſe. Secondly, if thus they
not reformed, but that they
into more grieuous ſinnes, t
are ſuſpended from their eff
and the vſe of the Sacrament
and this anſweres the impriſo
ment which the Ciuill Ma
ſtrate vſeth, and ſuch other C
3 amercements. Thirdly, bu
they bee not by ſuch ſuſpen
reſtrayned, but frowardly
wilfully perſiſt in their wick
neſſe, then ſtands there need
4 debar

debarring and excluding them from entrance into the Church; which answeres to the exclusion & banishment Politicall. Fourthly, yet if not by this meanes hee can bee bridcled, then the last remedy is to bee ministred, namely, excommunication, wherewith being cut off from the body of the Church, hee is deliuered vnto Satan; and this answeres to the capitall punishment of death by the Magistrate. And thus do wee see the effects of the Ecclesiasticall censure, as well towards Heretiques and Schismatiques, as wicked and vngodly Preachers and Hearers. Now a word of the effects of the Ciuill censure against the like offenders, which answeres squarely to the former Ecclesiasticall censures. 4

For first the Ciuill Magistrate blames, admonisheth and threatens offenders; and what is this but the brotherly Ecclesiasticall correction? Secondly, hee impri- 1 2

sons, or layes some amercem
vpon them, for some grieu
offence, by which imprisonm
the wicked doer is suspen
from the conuersation of m
and depriued of the vse of
accustomed meate and dri
and that by mulct and am
ment, something is taken
him which belongs to the sust
tation of his life, and this puni
ment answeres to the Eccles
call suspension. Thirdly, ther
3 an exile and banishment
the Kingdome inflicted
him; which answeres to the
clesiasticall exclusion out o
4 Church. Fourthly, there is
punishment of death, where
a man for some capitall offen
committed against God, or m
is taken from the society of m
and deliuered to death: and w
is this but a resemblance of
clesiasticall Excommunicati
All these censures if they
seriously, carefully and lawf
extended, and practised, aga
offende

offenders, wee should in short time see greater fruit of the word of God and Sermons, and a most flourishing and happy condition of Churches, Policies and Families; and not such regardlesnesse and neglect, nor such impiety, wickednesse and scandals as are euery where rife.

2 But because men are indulgent in this great cause of Gods and their owne saluation, therefore comes God himselfe, as the second Censurer, for it is not to bee thought that either hee slumbers or sleepes, or yet that hee stands in need of any laborious Inquisition and Demonstration: but when men thinke that God regards not their actions, nor will distinguish betwixt the good and bad, the religious and prophane Teachers and Hearers: Hee himselfe doth thus speak of him- Ezech. 34.
selfe by the Prophet in a full discourse, that hee will both by benefites and iudgements shew in deed that hee discernes betwixt

2

the good and bad Teachers
Hearers, and that it is not all
to him whether any man doe
duety or doe it not; and the
fore that hee may shew that
much regards both the good
godly Teachers and Hearers
diuersly powreth his ben
vpon thē, albeit happily the
doe often iudge otherwise;
especially he blesseth them
by his mighty power hee
their crosses into a whole
medicine vnto them: But
may shew how much he is
ded with vngodly and
both Preachers and Hearers,
such as make no conscience
Preaching or hearing, and
that cause takes their workes
actions into his most iust
lance, Hee doth euery
in the Scripture sufficiently
clare: but aboue all by his
seuere iudgements inflicted
men and Nations, for their
nesse and remissenesse in
ring of ill-hearing and practi

he will of God, which is the
ſt obſeruation of this diſcourſe.
herefore the miſeries and iudge-
ments that befall particular men,
and whole Kingdomes, for the
neglect of theſe cenſures come
now to bee conſidered: Let vs
behold them in a three-fold moſt
grieuouskind of ſingular puniſh-
ments: 1. Internall. 2. Externall. 1
3. Eternall. Firſt, Internall, 2
whilſt both in the Preachers and 3
Hearers hee puniſheth ſinnes 1
with ſinnes, deliuering them in-
to ſpirituall darkeneſſe, and into
a reprobate ſenſe, which of all
other plagues is the moſt grie-
uous. For if God ſo puniſhed
the neglect of the Gentiles, who
by the Sermons of nature Prea-
ched vnto them, did not regard
rightly to know and worſhip
him, as wee may reade, *Rom.* 1.
from the 18. verſe to the 17. of
the ſecond chapter, what ſhall
wee thinke will hee lay vpon
them who haue had that excel-
lent light of the ſacred Scrip-

ture, and yet haue neither rig-
ly in their Sermons handled
Treasure, nor yet attentiue
heard it, much lesse soundly
derstood it, and carried a rig
and holy affection towards
Is not this most heauy cens
and iudgement of the Ap
2. Tim. 3. verified of them, They ha
shew of godlinesse, but haue de
the power thereof: Euer learning
neuer coming to the knowledge
truth? Surely this fearefull p-
nishment seemeth to bee this
day powred out vpon the gre
test part of those who haue tak
possession of the word of G
and boast thereof, but haue
terly denyed the power there
either wickedly corrupting it,
else not exercising themselue
it with that care, reuerence
zeale that becommeth;
still hearing of it, but with
profite, vnderstanding or fru
and whosoeuer shall vn-parti
view either the state of the
pish, or yet the reformed Chur

shall not bee able to deny this truth. O that hee who is the Author of all true light, and enlightning truth, euen God himselfe, would bee pleased to take this pest and infectious euill, both from the Preachers and Hearers who are infected with it; least at length themselues be taken away, and cast into eternall darkenesse and extreme torments both of soule and body.

Secondly, the fearefull externall plague and punishment of God doth often follow the internall: By externall I doe not vnderstand chiefly the diuerse crosses and afflictions wherewith any man in particular is exercised: but those grieuous and vniuersall punishments of impious Kingdomes, Countries, Cities and Townes, of which sort there are foure remembred in the Scriptures, as plague, warre, famine and beasts. Leu. 26. Deut. 32. Ezech. 5. 16. 17. Ezech. 14. 21.

There is no question but it is a fearefull thing to bee afflicted

with any of these plagues; b
yet more fearefull if two at o
bee sent vpon a people; and
more fearefull if three com
together, as wee reade there
at the siege of *Ierusalem*, wh
would not know the time o
visitation: but of all most h
ble is it, if all foure at once
inflicted vpon men, which
ned to the Iewes who com
ned the word of the Lord, in
time of *Ieremy* and *Ezekiel*:
surely the censure of God
grieuous; wee haue had our
of it in a high measure, the pl
taking away in one yeare in
Towne 37000, besides the
nite numbers that died there
euery quarter of the Land; w
ters breaking into the main
drowning men, wom
and much riches: Fires brea
forth and deuouring wh
Townes, with infinite treasu
to speake nothing of famine,
hath much infested vs for m
yeares together: yet are wee
secur

secure, carnall, blinde, slouthfull, petulant and most peeuish and peruerse, both Teachers and Hearers, either not ministering due censures and visitations, or not enduring them to bee administred: but except wee be rowsed vp, their rests yet more grieuous things to fall vpon vs, as these are; Thirdly, eternall punishments of body and soule: for Christ who shall at the last day come as a iust Iudge, shall ordaine the last censure both of godly and vngodly Teachers and Hearers: This censure himselfe doth illustrate and set forth with singular comparisons of like things, taken, first, from the Harueſt where the wheate shall bee purged from the cockle and tares which was sowne whilst men slept; secondly, from the separarion of the good fish from the bad; thirdly, from the rewarding of the faithfull seruant, and punishing of the vnfaithfull: fourthly, from the comming of 3 Mat. 13. 24 Mat. 13. 43 Mat. 24. 44

Mat. 25.1. the Bridegroome, where the fi
wise Virgins (by which vigila
Preachers and Hearers are m
ted) doe enter into the Marria
Chamber of heauen with th
Bride and Bridegroome; but
fiue foolish Virgins (by wh
slouthfull, carnall and wa
Preachers and Hearers are m
are thrust out from the jo
Marriage; fifthly, from the
Mat. 25.14 count which the Lord requ
of them to whom hee trusted
Mat.25.31 Talents; sixthly, from the ju
before whom an infinite mu
tude of men stood to bee ex
Mat.25.32 red; seuenthly, from the Sp
heard separating the Sheepe fr
the Goates: and the same ex
cluding censure of Christ, *Jo*
Math.3.12 *Baptist* remembers by pur
the Floore, and separating
Chaffe from the Wheate.

In this censure and trial
Christs, touching blinde gui
and lame followers, no clamo
nor answeres will bee of a
force, such as are at this
her

heard; where the worſt of men do boaſt of the Lord, his Word, and Glory: For Chriſt ſhall ſay, *Not euery one that ſaith Lord, Lord, ſhall enter into my Kingdome, but hee that doth the will of my Father which is in heauen, &c.* Nor ſhall the vaine excuſes and ſhifts of thoſe that are blindly led then auaile them, ſuch as many now a daies vſe, as if onely the Preachers muſt giue an account, and not euery Hearer who ſuffered themſelues to bee ſeduced: Shall it not bee ſaid to them, *If the blind leade the blind, ſhall they not both fall into the ditch?* Namely, the Ditch burning with fire and brimſtome, which is the ſecond death. O thou moſt ſharpe and exquiſite Cenſor and Iudge of Man-kinde, Father, Son and Holy Ghoſt, doe thou in mercy rowſe and raiſe both Preachers and Hearers from their ſound ſleepe of ſinne: let them know and acknowledge that this is the time of thy moſt gracious viſitation, that they may bee

Math. 7.21 22.23.

Apoc.21. 18.

bee more carefull and patient
thy most wholesome censure
that they may not bee inforced
beare that thy most heauy ce
sure internall, externall, etern
but may ioyfully bee brought
to their heauenly Countrey, a
bee with Thee, and thy h
Angels, blessed, internally
externally, eternally:
Amen.



The second Daies Labour of a Christian to the end that hee may arriue at the Port of Heauen, is to Meditate on sacred Things, for the further enabling of him in *the course of godlinesse.*

AMongst all the exercises of a spirituall life, as there is none more difficult then the prayer of the minde, and meditation of the heart, so there is none more necessary: which thing is abundantly manifested, as well by the infinite testimonies of most holy men, as also by reason, daily vse and experience

experience it selfe, so that it is no wonder, if to get the practise thereof there bee great care, diligence and desire required of euery man. To the happy learning of this holy Art, there are two Schoole-maisters very necessary: 1 First, the holy Spirit of God; for if all good gifts come from aboue, much more this most excellent grace of holy Meditations, and therefore with most instant and humble prayer is this gift to bee sought for at Gods hands: 2 Secondly, the practise of Meditation, for by it, as are all other Arts, so is that acquired; for as hee who seldome or neuer writes, shall neuer write perfectly, so hee that seldome or neuer Meditates shall neuer come to the perfect vse and vnderstanding of Meditation.

But besides, that wee may not faile in setting downe a right course of Meditation, two things are to bee considered: namely, the Methode and Matter of Meditation:

ditation: for it is very fit that we know before-hand, as well the manner how to meditate, as the matter and obiect about which our minde is to bee employed; else the want of either of these may so hinder our proceedings, that wee shall not bee able either to bestow our minds in this holy exercise, or to continue in it with that benefite which is to bee expected from it. And this exercise comes very neere the nature of prayer, if wee define prayer, as some of the Fathers haue done, to bee a colloquy and speech with God; or an ascending of the minde towards God: for Meditation generally signifies all the inward acts of the vnderstanding, will, and other powers of the soule, when they are directed to God, and things aboue. *Chrys.* *Damas.*

And indeed, Meditation is nothing else but a discourse of the vnderstanding, and studious intention of the minde, diligently.

ly insisting about the finding out of something, I say of the vnderstanding, either exhorting vs vnto that which is good, or dissuading vs from that which is euill: and so weighing and digesting the godly things wee heare or reade to the worke of praye euen as the foode whereby the will is fed and made strong, and for this cause the manner of Meditation is to bee framed according to the worke of our will: namely, that Meditation may be vsed as an instrument whereby the will may bee affected with that, and vnto that, which is holy and good; and for that cause may neither make too much haste, nor yet bee too slow, but one may in such a sort bee exercised, as may best serue the heart, that when the will becomes inflamed it may bee interrupted, vntill the heate being well allayed, it be fit to fall to it againe; for more labour must bee bestowed vpon the affection then the meditation it

it selfe, insomuch that by how much the meditation is shorter, by so much is the prayer more happy, being made fruitfull by the affection multiplyed vpon it.

In a word, that wee may come to speake of the matter and manner of meditation as wee haue proposed, this first vnderstand: that meditation is in two sorts performed: first, when we meditate of things which may bee perceiued by the senses, vnder corporall representations, as of the actes of Christs Passion: secondly, or of things intellectuall, as of the goodnesse and excellent beauty of God, which albeit they may bee conceiued vnder some corporall imaginations, yet they doe not properly require it; but the whole thing it selfe, without the helpe of any representation, is done by the vnderstanding. And according to these two manners of meditation, the presence of God is distinguished: first, an imaginary presence, according

cording to the first kinde of meditation: secondly, an intellectuall presence, according to the second kinde. Now the presence of God is a certaine application of the minde and affection, to God and heauenly things, conceiued either after an imaginary or intellectuall manner; which application is most necessary in all our Meditations.

Now come we to shew those two things, which I said before were principall helpes to those that would meditate aright, and those are the matter and methode or forme of meditation.

1 1 That wee may not be destitute of most fit matter to be taken into our meditations, briefly suruey these points following, as most necessary subiects to exercise our holy meditations vpon:

1 1. meditate vpon those foure ineuitable Destinies and Diuine Determinations of God concerning Man, Death, Iudgement, Hell torments, and Heauens glo-

ry:

ry: 2. of the vanity of this whole world, and the most glorious things therein, and the infinite miseries of mans life: 3. Meditate on the sins of thy fore-spent life. 4. On the Life, Passion and Death of our Lord and Sauiour Iesus Christ; the Mysteries of his most holy Supper and Sacrament instituted of him to put vs in mind of these: 5. On the benefits of God past, present and to come: 6. On the blessed Virgin & all the Saints in glory: 7. On all vertues and vices, but especially such vertues whereof thou findest thy soule most barren, & such vices to which thou knowest thy selfe most inclined: 8. The book of the creatures: 9. The Diuine perfections & Attributes of God, as his mercy, iustice, wisedome, &c. 10. All the sacred Scripture, but chiefly the 4. Euangelists and book of the Psalmes: 11. The Lords Prayer, ten commandements, the Creed. 12. Thou maist meditate on all things contained in the whole body

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body of Christian doctrine, from the one end of the Catechisme to the other.

Besides, thou maist often meditate to what end this noble Creature Man, and this glorious frame of the world was made: for that is the foundation of all our saluation and perfection: and that it shall not heerein bee amisse to follow the wisedome and direction of our Church, insisting in her steps for our helpe in this godly exercise: This wee shall doe, if on the solemne daies of prayer and holy exercises, wee shall diligently weigh with our selues, such Mysteries of Religion as are on those daies proposed to bee reade and expounded to the people: If on the Feasts of the Saints of God, we reuolue in our mindes, their liues, deaths, vertues, and memorable actes, together with the glory they haue now happily attained. If vpon the Aduents of our Lord Iesus Christ wee shall duely consider

sider the Mysteries of his holy Incarnation and Natiuity: If in, and during the Lent, wee seriously meditate on the holy Gospels appointed to bee reade daily: If vpon the Lords day, wee consider with our selues the resurrection of our Lord and Sauiour Iesus Christ, or the generall resurrection of all men, and the happinesse which those that die in the Lord shall attaine vnto, which the Lords day doth represent vnto vs; or the benefites of God, or the Gospell of that day: or doe so dispose of these foure points, that euery month, containing foure Lords dayes, wee at once performe these, allotting vnto euery Lords day these seuerall points. If also on such daies wherein wee receiue the holy Sacrament of the Lords Supper, wee enter into diligent meditation of the Mysteries of that heauenly Sacrament, or of the passion and death of the Lord Iesus, whereof that was instituted a memo-

memoriall. If at such seasons as these, and also when wee shall haue beene present at Sermons, wee presently after, or within a conuenient time enter into meditation and repetition of things heard and conceiued: then shall wee make right vse of the Churches wisedome and direction, and finde most apt matter for meditation.

And let vs know this withall, that euery Christian ought very often to handle and meditate on that vertue which hee knowes himselfe to stand most in need of, and on that vice which he chiefly desires to haue extinguished in himselfe: for as the body doth more desiringly seeke after, and more profitably and readily digest those meats which are most pleasant and agreeable to the palate and taste; in like manner the soule should more frequently meditate, and as it were feed it selfe with those things which are to it more tastefull & profitable: for I am ful-

perſwaded that the rule of Phitions is as true in ſpiritual things s in coporall : *quod ſapit, nutrit,* That which is ſauory to the taſte isnouriſhing to the ſtomacke.

Onely to end this point, let theſe three things be obſerued in the matter of Meditation : firſt, that great care bee vſed in the beginning of euery week or month, in preparing of fit and ſufficient matter of meditation which may ſerue for that whole time: ſecondly, if it ſo fall out any day, that iuſt occaſion of changing our appointed matter of meditation be offered, as Sermons, or ſolemne exerciſes of prayer, and the like, then wee muſt deferre the meditation of that day vntill the next day following : thirdly, albeit there is much benefite ariſing from a ſetled courſe of prefixing to our ſelues certaine matters to bee meditated on, from weeke to weeke, and month to month, yet may euery one meditate on other matters in one & the ſame day;

day; and becauſe theſe few matters of meditation following ſeeme to bee more profitable and neceſſary to euery Chriſtian then the reſt, euery Chriſtian may beſides other matters of meditation, take euery weeke theſe in order into his meditation: namely, firſt, to meditate on Monday vpon death; ſecondly, on Tueſday, vpon the laſt iudgement; thirdly, on Wedneſday, vpon the torments of hell; fourthly, on Thurſeday vpon the glory of heauen; fifthly, on Friday vpon the Paſſion of Chriſt; ſixthly, on Saturday vpon his ſinnes; and ſeuenthly on the Lords day, vpon the benefites of God beſtowed on Man-kinde.

2 Thus hauing briefly laid open the chiefe ſubiects and matters of euery Chriſtian meditation, it is required that wee deſcend to a ſecond conſideration, namely the methode and forme of Meditation: for it is to ſmall purpoſe if a man haue neuer ſo many goo-

good materials for building, if hee want the skill to vse them in building; and little benefite or none is had by knowing the matters whereon wee ought to meditate, vnlesse we also know the manner how to meditate on them: For *Ignorantia ordinis & modi quibus operandum est plurimum turbat meriti qualitatem:* The ignorance of the order and manner wherewith a man must work doth very much trouble the quality of a mans desert: nor is it to bee thought that wee haue attained the full knowledge of any thing, albeit we know what wee ought to doe, vnlesse withall wee know the order and manner of proceeding in it, and how wee ought to doe it: therefore I will onely set before your eyes certaine short methodes and formes of meditation vpon euery of the matters of meditation before named, and such as are easie for euery vulgar capacity to learne and frequent. *Ambr.*

1 *Concerning Death these things may bee chiefly considered and meditated.*

1 1 What great and inevitable necessity of dying is laid vpon euery man of what condition soeuer.

2 2 How vncertaine a thing it is to know when, where, and how death will seize vpon vs.

3 3 How that in death all things in this world, euen the things that were most endeared to vs, will leaue and abandon vs.

Or thus.

1 1 What are the things which do vsher vs to our death, and as it were leade the dance; euen all our infirmities and weaknesses, all our griefes and paines in body or minde; all the potions and receits of Phisick, our friends and neighbours visitations and condolements.

2 2 What things do accompany our death, euen most bitter and extreme conuulsions and ra-

ments of the body, the losse of our senses, depriuation of sound reason, departure of the naturall seate, anxieties and troubledneſſe of the minde, strong temptations, and often fearefull visions.

3 What things doe follow death; buriall in the earth, neglect and forgetfulneſſe amongst those that seemed sometimes to bee incorporated into vs; rottenneſſe, stincke and loathsomneſſe; and lastly the iudgement of the soule either to the ioyes of heauen, or torments of hell. 3

Or thus.

1 That death is the most terrible and fearefull thing of all the fearefull things that can bee conceiued. 1

2 That it is to be feared, contemned and desired; feared, least it take vs suddenly; contemned, least the conceite of it should make vs faint cowardly; desired, least wee should seeme to die vnwillingly. 2

3 How iuſt and reaſonable a thing it is that euery Chriſtian ſhould, with all care and diligence addreſſe himſelfe to a holy and due preparation of well dying, that hee may bee aſſured what time ſoeuer death ſeaſe on him yet ſhall it neuer take him tardy and vn-prouided.

3

2 *Of the last Iudgement: what things are principally therein meditated.*

1 Thoſe moſt fearefull ſignes ſpoken of by our Sauiour in the Goſpell, which ſhall be the forerunners of that iudgement: the powers of heauen ſhall bee ſhaken, and all the kinreds of the earth ſhall then mourne.

1

Math. 24.

2 The renouation of the world: There ſhall bee a new heauen and a new earth, this present world being burnt vp with fire.

2

2. Pet. 3.

3 The reſurrection of all the ſonnes and daughters of *Adam* at the blaſt of a trumpet.

3

4 T

4 The Maiesty of that Iudge, round about whom the whole Court of heauen shall stand. 4

5 The account that must then bee rendred of all things that are done in the flesh, whether good or euill, the opening of the bookes of our conscience, wherby the secrets of all hearts shall bee manifested to the whole world. 5

6 The sentencing of them that haue done good vnto eternall ioy and glory, and of them that haue done euill to infinite and eternall vengeance and torment of body and soule, of which sentence euery word is aduisedly to bee pondered. 6 Mat. 25. 41.

7 The most certaine execution of both those sentences, how and how long time to endure, euen for euer and euer and beyond all times. 7

3 *How to meditate on the torments of hell.*

In this meditation thou maist

contemplate these three points:
1 first, the place it selfe and the eter-
2 nity of it: secondly, the torture
of the body in that place eternal-
3 ly: thirdly, the torments of the
1 soule euerlasting. First, conceiue
that hell is a certaine perpetuall
prison, full of fire and other inu-
merable torments, wherewith
those are affected that die in their
sinnes vnrepented: Or thus; Hell
is a certaine eternall state and
condition in which all impeni-
tent sinners are tormented with
that punishment, that they shall
want all the things that may
make for their comforts, and shall
suffer all the things that may in-
crease feare and horrour: so that
there shall bee the want of all
good things mans heart can con-
ceiue, and the presence and
aboundance of all euils where-
with either man in this world, or
the deuils in hell are tormented,
and all these to bee endured, not
by some thousands of millions of
yeares, but for euer and euer.

Heere

Heere then conſider that whatſoeuer is in hell is eternall. Firſt, the damned himſelfe is eternall, not onely in ſoule but in body too, ſo that neither himſelfe nor any other can kill him, nor will God bring him to nought: They *ſhall ſeeke death but ſhall not finde it*: They ſhall deſire to die, but death ſhall flee from them, ſo that God ſhall bee ſo farre from fulfilling their deſires, that their mad deſire to bee brought to nothing ſhall encreaſe their horrible torment, in ſeeing they cannot obtaine what they ſo infinitely deſire: Secondly, the place itſelfe is eternall; for as the earth and heauen are eternall, ſo is hell alſo: Thirdly, the fire is eternall and vnquenchable, *For the breath of the Lord as a Riuer of brimeſtone doth kindle it*; ſo that it is not extinguiſht nor conſumed, and yet doth *euer burne*: Fourthly, the worme neuer dyeth; the worme of conſcience, for the rottennesſe of the ſin, of which it is ingendred

1

Apoc. 9. 6.

2

Eccleſ. 1. 4.

3

Eſay 30.

Eſay 66.

4

and nouriſhed, ſhall haue no end,
Mar. 9. and the liuely apprehenſion of
ſin and the puniſhment of it ſhall
neuer ceaſe, neither ſhall the
cruell biting of it whereby it
wounds the conſcience, euer
5 haue any end: Fifthly, the decree
of God is vnchangeable and eter-
nall; the ſentence is paſt, *From hell
there is no redemption:* no price ſuf-
6 ficient to ranſome them: Sixthly,
all the puniſhments there, are
eternall, becauſe the ſinnes for
which they are inflicted are eter-
nall, in as much as the Reprobate
if hee could haue liued for euer,
hee would euer haue had a pur-
poſe of ſinning againſt God.
Why then will wee make our
ſelues guilty of eternall puniſh-
ments? Why doth not this eter-
nall fire feare vs? Why doth not
this breath of God, this worme,
this vnchangeable decree of God
diſturne vs?

And heere further meditate:
1 firſt, the continuednesſe of theſe
torments without any interrup-
tion

tion or diminution for a moment; nay rather, by how much more as their wicked liues haue beene occasions of others damnations, by so much their torments increase: secondly, & yet for all this continuance, there is no habite attained in suffering to make them the lighter, but rather they seeme to be new, and by the impatience of the damned to waxe fresh: For euen as the pride of them that hate God ascends euer more and more, so their anger, fury, enuy, impatience, and madnesse increaseth: thirdly, that it is an vgly and most odious place, in which no light, though all bee on a fire: fourthly, a most narrow place in respect of the multitude that are in it: Fifthly, a most intemperate place for heate; for there is the Lake of fire and brimstone; Sixthly, a most filthy place, the bodies yeelding an intollerable stincke: Seuenthly, the misery, infelicity and confusion that is here, for there is no

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Psal. 73.

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Apoc. 19.

6

7

respect of goodnesse, nobility, kinred, consanguinity, friendship or fidelity, all shall bee capitall enemies one to another, loading one another with all kinde of torments and vexations; none can endure the sight of another, the father shall detest the sonne, the wife her husband, cursing and biting one another, and most those that haue beene complices in euill shall now bee more mad one against another; and yet, that which makes it worse, they shall in despight bee enforced to bee together for euer, so that if they flie from some whom they hated, they shall fall vpon another more hatefull, and to make vp the full measure of misery, hee shall bee compeld for euer to dwell with his enemies that hate him, curse him, and yet can neither stop their mouthes, nor his owne eares; nay, hee shall see none that wishes him well, or bemones him, but all increasing his sorrow. Eighthly, looke a lit-

tle

tle into the cruelty of the tortures themselues: for, first, euery damned man and woman shall torment one another, doing and saying all that may torment and vexe them: Secondly, the deuils themselues shall reuenge themselues vpon them, with most ghastly aspects and vnspeakeable torments afflicting them: Thirdly, the neuer dying worme of conscience, that miserable executioner of it selfe, shall bite it selfe with horrour, remembring the sinnes committed, and the good inspirations and meanes it had to auoide that damnable estate; Fourthly, the inuisible hand of God, which with his omnipotent power shall lie heauy on the damned: And if it bee a fearefull thing to fall into the hands of the liuing God in this life, how much more in that life from whence there is no redemption? How doe not our spirits faile vs to consider the infiniteneſſe of theſe torments, ſo long con- 1 2 3 4

continuing, so vn-changeable, so eternall? If it bee a paine vnexpressible to lie a few weekes waking vnder some little sicknesse, and on a soft bed, how vnspeakeable a torment is it, to endure these torments so vn-vtterable?

2 2 Let him meditate on the paines and punishments of the senses; for by the same things wherewith a man sinnes, by the same shall hee bee punished: his eyes shall be tormented with the sight of his enemies, and horrible aspects of deuils; his eares with blasphemies, cursings, howlings, roarings and fearefull noices; his smell shall perceiue nothing but most abhominable stincke; his taste relish nothing but wormwood, gall, and other most loathsome stuffe; his touching nothing but infinite torments, from the crowne of the head to the soale of the foote: so that what the paine of eyes, eares, teeth, side, heart, goute, chollicke, stone, can

expresse

expresse vnto vs, is there in a most vnspeakeable manner.

3 Meditate on the torments of the soule, and the inward faculties of it; the imagination shall be tormented with horrible formes and representations; the memory with continuall remembrance of things euill, past, present, and to come; the vnderstanding so obscured that it can conceiue nothing that is pleasing; the will so wifull, and indurate in sin, that it can will nothing but the hatred of God, and good men. But this is not al that is to be considered, for yet rests the priuation of the infinite Goodnesse it selfe which is God, from whose sight for euer they shall be exiled, which of all other torments is, by the Learned, accounted the greatest. If wee conceiue griefe, which often kils, and that for the losse of a Kingdome when it is taken from vs, what griefe is that they conceiue for the losse of God? And to adde to the fulnesse of

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of this torment, they ſhall bee ſhut out from beholding the gracious face of Ieſus Chriſt, which the Angels deſire to behold.

4 *How to meditate on the glory of Heauen.*

1 1 Theſe points are conſiderable; firſt the place it ſelfe; ſecondly, the perſons with whom wee ſhall accompany; thirdly, the actes of the bleſſed ſoules, which are nothing elſe but continuall reioycings and prayſings of God.

2 2 The three ſorts of good things which the bleſſed doe enioy; firſt, the good things of the ſoule; ſecondly, of the body; thirdly, the outward good things.

3 3 The three excellent perfection of the ſoule: *viz.* Viſion, Poſſeſſion, and Fruition of God the Father, Son, and holy Ghoſt.

4 4 The ſingular perfections of the body; as the impaſſibility, the clarity and glory, the agility and ſubtility.

5 5 The ioy which euery one of the

the blessed shall enioy in all their senses, no sense but shall haue his full delight, and that in a more perfect manner then can in this world bee enioyed, or by mans heart conceiued.

6 Lastly, these seuen points following, may in one, or more meditations, be handled, as euery one shall thinke fit. 6

1 The excellency of that place, *viz.* the greatnesse, the blessednesse, the riches, the glory, of that heauenly Mansion. 1

2 The blessednesse of the body, which shall be endowed with those foure most admirable qualities; for it shall bee altogether most impassible, most bright and glorious, most nimble, and as the Apostle speakes, *altogether Spirituall*, so that without any let, it can penetrate all other solide bodies. 2

3 The blessednesse of the soule, but chiefly the wisedome of it, because it shall see God face to face, and all things in him; also that most high and soueraigne 3

loue

loue of God and our neighbours, and the infinite pleaſure and exultation ariſing therefrom.

4 4 The moſt pleaſant ſociety of all the bleſſed Saints and Angels of God.

5 5 The actions and exercise of the bleſſed, which are no other but perpetuall Contemplation, Ioy, Loue, Feaſtings, Pleaſures, and continuall prayſing of God. All ſhall bee there *Magdalen*, not one *Martha*; all outward action, and worldly negotiation, ſhall ceaſe and bee quite baniſhed.

6 6 The aboundance of good things, which ſhall be in ſo great a meaſure, that nothing ſhall bee wanting which thou wouldſt wiſh to haue, nor yet any thing ſhall bee preſent which thou wouldſt wiſh to be away. And this thing thou ſhalt much better know, if thou wilt but truely compare the euils and miſeries of this world, and the good things of

of that eternall happineſſe together.

7 The eternity and laſtingneſſe of this felicity and happineſſe, which no time ſhall euer end, but ſhall laſt in the ſame fulneſſe for euer and euer. 7

There are alſo other formes of meditating vpon this glory of heauen: as, firſt, to conſider with what infinite ioy and pleaſure both of body and ſoule, thou ſhalt bee rauiſhed to behold aboue thee, the moſt bleſſed Trinity, thy Lord and Redeemer Ieſus Chriſt: Secondly, about thee the moſt deſired ſociety, and moſt magnificent company of our heauenly King: Thirdly, within thy ſelfe, the vn-ſpeakeable bleſſedneſſe of body and ſoule: and fourthly, vnder thee, the world, hell, death, and deuils. Thus thou maiſt meditate on theſe things: or if thou wilt, thou maiſt conſider all the good things which the bleſſed doe enioy, and the euils which they want, 1 2 3 4

want, comparing them together, that so they may make the stronger impression in thy minde.

5 *How to meditate on the things that belong to the knowledge of a mans selfe.*

1 Ber. 1 Thou art to consider the time past, present, and to come: a course of meditation much commended & practised by the godly; and heere thou art to ponder: 1 1. what thou wast: 2 2. what thou now art: 3 3. what thou shalt bee heereafter. Or to meditate duely 1 in thy minde; 1. from whence 2 thou art come; 2. where thou 3 now art; 3. whither thou art to 1 goe. Or thus; 1. what kinde of entrance there is of man into the 2 world; 2. what kinde of dwelling and abiding hee hath heere; 3 3. what kinde of passage hee is to haue hence.

2 Ber. 2 Thou must consider well, as the godly haue euer vsed and prescribed

ſcibed to others for a rule heere-
in: firſt, thy ſelfe what thou art, 1
and of what qualities: ſecondly, 2
thoſe things which are vnder
thee, as the gulfe of hell ready to
ſwallow thee: thirdly, the things 3
which are about thee, as the
world, the creatures, the deuills:
fourthly, thoſe things which are 4
aboue thee, as Heauen, glory and
perpetuall ioy.

3 To ponder ſeriouſly with 3
thy ſelfe: firſt, what thou art by 1
nature: ſecondly, what thou art 2
become by thy ſins: thirdly, what 3
thou oughteſt to be by grace and
vertues: fourthly, what thou maiſt
be by the grace of God, and thy
holy endeuours.

4 To weigh diligently that 4
excellent ſentence of *Moſes*.
Deut. 32. 29. *Oh that they were
wiſe, then they would vnderſtand
this; they would conſider their latter
end.* Firſt, Required that thou be 1
wiſe: *viz.* haue a ſound taſte
and reliſh of the things paſt,
which are: firſt, the good things
thou

2 thou haſt omitted to doe: ſecond-
ly, the euill and wicked things
3 thou haſt committed and done:
4 thirdly, the moſt pretious time
thou haſt miſ-ſpent: fourthly, Ie-
ſus Chriſt crucified thou haſt
2 contemned. Secondly, thou
ſhouldſt vnderſtand things pre-
1 ſent; as, firſt, the benefites and
bleſſing of God vpon thee in an
2 vnſpeakeable manner; ſecondly,
the extreme vanities of this
3 world; thirdly, the ſhortneſſe,
and as it were the nothingneſſe
4 of mans life; fourthly, the diffi-
culty and hard labour of mans
3 ſaluation. Thirdly, that thou
ſhouldſt conſider, and fore-ſee,
thy latter end, thoſe laſt things
1 of this world; firſt, death ineui-
2 table, vn-auoideable; ſecondly,
iudgement, where the Iudge
3 moſt iuſt and in-exorable; third-
ly, hell toments moſt in-ſuffera-
ble; and fourthly, heauens glory
moſt vn-ſpeakable.

5 5 To expend and conſider
the foure cauſes of man from
whence

whence hee hath his being and well being; first, the Efficient cause which is God, of whom he was made; secondly, the Materiall cause, that is the earth of which his body was made; thirdly, the Formall cause, that is the soule endowed with the image of God; fourthly, the Finall cause, that is eternall blessednesse, for which cause and end man was created. 1 2 3 4

6 Thou maist consider thy selfe according to the diuerse and sundry states and conditions of man; first, in as much as thou art a man; secondly, in as much as thou art a Christian; thirdly, in as much as thou art endowed and enriched with more blessings and graces, either temporall or spirituall, then many others are; fourthly, in as much as thou art a publicke person, a Preacher or Minister in the Church, or a Magistrate in the Policy and State. 6 1 2 3 4

6 *Sixthly,*

6 How to meditate on the matter of our sinnes.

1 1 The first thing which wee are to doe, is to consider and know our owne proper sins, partly to the end that they may bee feelingly knowne vnto vs, and partly that being known vnto vs, we may take the more true sorow and compunction for them, and make our repentance the more syncere and sound. And herein it shall bee to good purpose to diuide this point into these considerations: first, the multitude of our sins; secondly, the grieuousnesse of them; thirdly, the harmes and euils they bring with them. And for the multitude of our sins, that we may haue the more exact knowledge of them, it shall not a little profite vs to proportion our whole liues into certaine times, and to bethink our selues in what places, and with what persons we haue beene occasioned to sin: Or to weigh with our selues our sins com-

committed in thought, word, or deed, or by omission of our duties: Or to meditate in what manner we haue sinned against God, our neighbour, or our selues, and so prouoked Gods vengeance against vs.

But we must here be very carefull in the calling to mind of our sins, that we do not too much fixe vpon the memory of carnall sins, nor of anger & reuenge; & withall let it be obserued that the frequent memorie of our fore-spent life is very profitable to a man that professeth Religion, so that if hee do sometime make his whole meditation of it running ouer the whole course of his life for the space of a quarter of an houre, which may easily bee done, if hee diuide his whole life into so many parts as are the places wherein hee hath dwelt: hee shall finde it no fruitlesse labour.

2 Hee is to consider sinne in it selfe, that hee may conceiue the greater hatred horrour and detestation 2

1 teſtation of it: Meditating, firſt, how much it is diſpleaſing vnto God, and how contrary it is to
2 his goodneſſe; ſecondly, how much hurt it heaps vpon man that commits it, and oftentimes vpon a mans neighbour too: and how much harme comes by it, to his ſoule, body, honour, and other
3 temporall good things; thirdly, what harme and miſeries it brings vpon the whole world, and how ſeuerely God will take vengeance on it, as wee ſeeby the fearefull example of the Angels falling from God, and the ruin of man-kind, by the diſobedience of our firſt parents.

3 3 To conſider thoſe ſeuen capitall and deadly ſins, which are the roots and parents of all other ſinnes, and to meditate ſeuerally vpon one of them, euery day of the weeke, in this manner fol-
1 lowing: firſt, on the Lords day to meditate on the ſin of Pride;
2 ſecondly, on Monday, on the ſin
3 of Couetouſneſſe; thirdly, Tueſ-

day,

day, on Luxury; fourthly, Wednesday, on Enuy; fiftly, Thursday, on Gluttony; sixthly, Friday on Anger; seuenthly, Saturday, on Slouthfulnesse and Wearysomenesse in doing good. And concerning euery one of these, wee may not vnprofitably consider these three points: first, how greatly this vice displeaseth God: secondly, how greatly it hurteth man: thirdly, how often wee haue in this sin, and the spawne that comes from it, offended our good God: And if wee shall double these points it shall not bee amisse, by considering: first, how much God detests this vice, & how much he is delighted with the contrary vertue: secondly, how hurtfull this vice is to man, and how behouefull the contrary vertue: thirdly, how often wee haue giuen entrance and entertainement to this sinne, and how often we haue, and how obstinately wee do keepe out the contrary vertue.

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7 How to meditate on the death of Christ.

1 1 The first kind of meditation on on Christs death, is euery day to take one of the chiefest Mysteries of Christ from the Annunciation of the Angell to *Mary*, vntill the ascension of Christ into heauen to bee meditated on.

2 2 To distribute the whole life of Christ into seuen parts, and euery weeke once in meditation, to runne ouer his whole life, allotting to euery day his part.

3 3 The third is to diuide Christs whole life into ten parts, according to those ten places wherein it pleased him to dwell: and to consider what hee did and suffered in euery of those places: For the first, what in the wombe
1 of his mother, nine monthes: se-
2 condly, what in the Stable at
3 *Bethlem*, forty daies: thirdly, in
Egypt, seuen yeares, or there-
4 abouts: fourthly, in *Nazareth*, twenty two yeares and more: fifthly,

fifthly, in the Desart forty daies and forty nights: sixthly, in *Iudæa* and *Galilee*, Preaching three yeares and a halfe: seuenthly, in paines and torments one whole day: eighthly, on the Crosse three houres: ninthly, in the Sepulchre and in Hell, forty houres; tenthly, on the earth being risen from death, forty daies. Thus may one in an houres, or halfe an houres meditation, repeate with himselfe the whole life of Christ, pawsing a while vpon euery point, which is of no small benefite to the deuoute soule. Hee may also if hee please, make seuerall meditations vpon euery part, as time and place will giue him leaue from the necessary workes of his Calling. 5 6 7 8 9 10

4 Another manner of meditating hereon is to distribute the life of Christ into three parts: as namely, his entrance into the world, his abiding in the world, his departure out of the world: and so cast in his minde what 4

kinde of entrance hee had into the world, what kinde of entertainement hee had in it, what hee did in it, and how hee departed out of the world: and on euery one of these to frame one, or more meditations.

5 5 Besides, to comprehend all the life of Christ in these three
2 generall points: first, what hee
1 said: secondly, what he did: third-
3 ly, what hee suffered: *Dixit multa, fecit mira, pertulit dura:* Hee
Ber. spake many things, hee did wonderfull things, but hee suffered cruell things: and heereof also may seuerall meditations be vsed vpon euery one of these.

6 6 Lastly, is to take one of the foure Euangelists, or the Concordance of the foure Gospels, and in meditation to runne ouer it from the beginning to the end.

8 *How to meditate on the Passion of Christ.*

1 1 Is to begin with the last Supper, & daily to propose vnto

our selues one of the Mysteries to bee meditated, according to the order of the Text of the Gospell, vntill his death and buriall.

2 Or to diuide the Lords Passion into seuen parts, and in meditation to passe ouer it euery weeke wholy. 2

3 Also to frame so many meditations of it as are places wherein Christ suffered any torment, euery day insisting vpon one place: first, in the lower Parlour wherein his last Supper was celebrated: 1 secondly, in the Garden wherein hee felt that mighty troubledness of Spirit, and heauinesse of his Soule vnto death: 2 thirdly, when before *Annas*: 3 fourthly, before *Caiphas*: 4 fifthly, in *Pilates* house: 5 sixtly, in *Herods* house: 6 seuenthly, againe when hee was brought to *Pilate*: 7 eighthly, in his iourney to Mount *Caluary* carrying his Crosse: 8 ninthly, in the Mount *Caluary* it selfe. 9

4 To meditate our Sauiours 4

seuen sentences which hee spake in those three houres hee hanged on the Crosse, which euery Christian ought to commend to memory: 1 first, *Father forgiue them* 2 *for they know not what they doe:* secondly, to the Thiefe; *Verily I say vnto thee this day shalt thou bee* 3 *with mee in Paradise:* thirdly, to his Mother, *Woman behold thy Son, &c.* 4 fourthly, *My God, my God,* 5 *why hast thou forsaken mee:* fifthly, 6 *I thirst:* sixthly, *It is finished:* 7 seuenthly, *Father, into thy hands I commend my Spirit.*

5 5 One may meditate on the three kindes of paines our Sauiour suffered: *viz.* what hee suffered in his Soule, in his Body, in his Honour, taking the matter of his meditation from the sacred bookes of the Gospels, and making one or more meditations thereof.

6 6 We may also consider these foure things: who it is that suffered; what things hee suffered; for whom hee suffered, and

and how hee suffered.

7 Wee may also meditate on Christs Passion to diuerse ends, and all of them very good: first, to the end to suffer with Christ, if wee consider the bitternesse of his torments: secondly, to conceiue and beget in vs, contrition and sorrow for our sinnes, if wee weigh that hee suffered to put away our sinnes, and did vndergoe a death of all other most ignominious: thirdly, to imitate him, if wee consider that Christ suffered that hee might leaue vs an example to follow his steps: fourthly, to bee thankfull to him, if we consider the greatnesse and excellency of this benefite: fifthly, to loue him, if wee conceiue the vnspeakeable charity which in this worke hee shewed towards vs: sixtly, to conceiue hope, if wee behold that hee tooke on him the death, for the expiation of our sinnes, and for our saluation: seuenthly, to admire, if we bee astonished at the consideration

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on of his infinite goodneſſe and loue. Thus may wee euery week conſider all theſe ends, if euery day we propoſe to our ſelues one of theſe; or if in the conſideration of euery point of the Lords Paſſion, wee ſtirre vp in our ſelues, one or more, of theſe affections.

9 How to meditate on the holy Sacrament of the Lords Supper.

1 1 For the Hiſtory; thou maiſt meditate: firſt, how Chriſt did eate the Paſchall Lambe with his 2 Apoſtles: ſecondly, how hee 3 waſhed their feete: thirdly, how hee inſtituted this moſt holy Sacrament, and diſtributed it to his Apoſtles.

2 2 As touching the names of it, thou maiſt conſider, that it is called an Euchariſt or Thankeſgiuing, a Sacrament, a Communion of the Body and Bloud of Chriſt, the Supper of the Lord, Bread and Wine.

3 As

3 As concerning the figure of it; thou maist meditate, that it is represented and figured vnto thee by the Bread and Wine which *Melchisedec* brought forth to *Abraham*; by the Paschall Lamb; by the heauenly Manna; by the stony Rocke that gushed out water; by the bread of *Elias*. 3.

4 If thou wilt consider the causes for which Christ instituted this holy Sacrament, then meditate that the first cause is to continue the memory of his Passion: 4 1
secondly, to set forth his loue vnto vs: thirdly, to feede our soules: fourthly, to be a Seale and Pledge vnto vs of eternall happinesse. 2 3 4

5 Meditate on the fruites and effects of this holie Sacrament: the first whereof is, that as bread and wine nourish the body, and make glad the heart of man; so this sacred bread and wine nourisheth and maketh glad the soule, preserues the life of it, strengtheneth it against the assaults of the 5 1

spirituall aduersary, and filles it full of ioy and the marrow of deuotion, if with due preparation, and a liuely faith, & assured purpose of amendment of life it bee receiued and digested. Secondly, it in-lightens the vnderstanding, and inflames the heart: Thirdly, it vnites and incorporates a man with God: Fourthly, it increaseth and confirmeth his graces and vertues: Fifthly, it changeth the whole man, and makes him another kinde of man in life and manners: Sixtly, it makes a man certaine and sure of his saluation: Seuenthly, it is the conduite to conuey vnto mans soule, grace in this life, and glory in that to come.

6 Consider these foure circumstances: first, who it is that commeth vnto vs: secondly, to whom he cometh: thirdly, how he cometh: fourthly, for what cause he commeth to vs.

Besides, we may also consider these things which appertaine to the

the due preparation of the Receiuer, which we may ranke in this order : 2. before the receiuing of it, purity and desire arising from the fountaines of true faith and repentance for our sins : 2. at the Communion humility and charity ; and 2. after the Communion, thankes-giuing and amendment of life. Whosoeuer comes thus furnished, receiues the vnspeakeable benefites of all Christs Sufferings and Merites.

10 *How to meditate on the benefites of God.*

1 All the benefits of God may in one meditation be considered, and becauſe they are innumerable, a double catalogue and list may be made of them : whereof the first comprehends the chiefest generall benefits of God : such as are; first, the creation ; second, conseruation; third, redemption; fourth, faith ; fifth, iustification ; sixt, communion ; seuenth, our calling,

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calling vnto the knowledge and seruice of God; and these may be meditated on euery weeke, one for euery day: Secondly, the other containes the speciall benefites peculiar to euery man, as that he is borne of good parents, that hee is of a good and healthfull constitution of body, that he hath beene preserued from many dangers and calamities; and such other speciall benefites which hee knowes himselfe to haue receiued from God.

2 The benefites of God may
1 be considered many wayes: first, as the benefits of nature, of grace, and benefits acquired by labour:
2 secondly, as the benefites of the soule, of the bodie, and externall
3 benefits: thirdly, as benefits past,
4 present, and to come: fourthly, benefits common to all men, as benefits common to more, as benefits common to a few, and as benefits onely proper to one; and of euery one of these a man may meditate.

3 In

3 In considering one benefite alone, one may insist as long as it pleaseth him, and meditate on diuers things after this maner, with great profite: first, who it is that bestowed this benefit vpon mee, God: secondly, what mooued him to giue it vnto me, onely his owne good will and pleasure: thirdly, why did he grace me with this benefite more then many other, to his owne glory, my saluation, and the good of all that stand in neede of it: fourthly, how great is this benefite, and how ill should it be with me, if I wanted it? fiftly, how much am I bound to his goodnes, by reason of this benefite? sixtly, how vnthankfull haue I hitherto been vnto him for it, how ill haue I husbanded it, and how contrary to those ends for which I receiued it? seuenthly, what remaines for the time to come, that I shold doe, to the end I may make the right vse of this benefit.

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11 How to meditate on the feasts of the Saints of God.

In considering these 3. things; first, their preferment, with what an exceeding weight of glorie they are now crowned: secondly, their example how they attained to so great glorie, by what actions, labour, and vertues, they made way, (by the speciall worke and aide of Gods Spirit) through the seas of this life to the heauenly mansion: thirdly, my owne confusion and shame. What shall I doe? haue not I receiued as many helpes as they? Is not the way as well knowne to me? haue not I as many spurres and prouocations? I desire to come to the same degree of happinesse which they haue attained, but I neglect to goe the way, and vse the meanes that they did.

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12 *How to meditate on Christian vertues.*

The chiefe vertues of a Christian, are these; faith, hope, loue of God and man, the feare of God, prudence, iustice, humilitie, patience, obedience, meekenesse, chastity, sobriety, mercy, simplicity, modesty, magnanimity, perseuerance, commendable silence, and the like: in considering these vertues, we may either comprise diuerse of them in one Meditation, or diuide one of them into many meditations: or else wee may daily consider in our minds, these virtues, or som one of them, which may be well put in the list of the former; as the contempt of the world, the dis-esteeming of our selues, the zeale of soules, deuotion, diligence in the seruice of God, concord, trueth, fidelitie, liberalitie, purity, gratitude, thankfulnes, and repentance.

1 But in my opinion the most profitable way to meditate on any

ny vertue, is to obserue these points following: first, what is that vertue, whereon I meditate, as for the purpose, what is humility, or charity; and wherein to be humble or charitable consists: secondly, how excellent, profitable, and necessary that vertue is, considering especially what benefits it brings with it: thirdly, how much it pleaseth God, and how acceptable it makes him to GOD that is indewed with it: fourthly, what examples and admonitions Christ left behind him touching that vertue: fiftly, how detestable, hurtfull, and displeasing vnto God is that vice which is contrary to that vertue: sixtly, how far I haue hitherto bin from that vertue, & yet am, and what is the cause I am so farre from it: seuenthly, what hence-foorth is my taske and duety to do; namely, what meanes I must vse, and what impediments I must shunne that I may obtaine that vertue.

2 Another way there is of meditating

ditating on the vertues, in considering any vertue in the person of Christ, and weighing these 3. points: first, with what examples the Sonne of God did trace this vertue out vnto vs: secondly, what hee spake or did concerning that vertue, remembring some sentences thereof: thirdly, why he said and did so: for my information and imitation: And thus in one wecke, one may meditate on the seuen more principall vertues of Christ: On the Lords day meditating of his Loue; Monday, his Humility; Tuesday, his Patience; Wednesday, his Obedience; Thursday, his Meekenesse; Friday, his Pouerty; Saturday, his Chastity.

3 Lastly, to meditate the eight Blessednesses, and in euery of them to ponder these three things; first, the sentence it selfe, which containes two points, the vertue, and the reward of that vertue; secondly, how excellently this vertue shined in Christ; thirdly, 3 Math. 5.

thirdly, how farre I am from that vertue, how great profit it would bring mee if I had it, and what harme I haue by wanting it.

13 *How to meditate on the creatures of God.*

It is a most diuine Truth, that by the due consideration of the creatures of God, man may attaine to a very high pitch of the
Rom. 1. knowledge of the Creator of them: for there is not the least creature in the world, but doth demonstrate euidently, the power, the wisedome, and goodnesse of its Maker: Therefore whosoeuer will profite in GODS Schoole, hee must wholy addict himselfe to the reading of the booke of the creatures of this great and most beautifull world; which booke is opened to euery eye, and the Lecture is reade obuious to the meanest capacity, therefore out of this booke euery man is frequently to meditate on what hee reades there. The manner

ner of his meditation must bee either: first, on all the creatures of this world together, or secondly on some one creature; and therein to consider the power, wisedome, and goodnes of God. And hee shall doe well euery houre (necessity not taking him away) whilst hee beholds any creature, as Horse, Flower, and the like, to lift vp his heart vnto God, and consider with himselfe who made it, and how many foot-steps of the power, wisedome and goodnesse of God doe appeare in it.

1 Then in meditating on the creatures in generall, hee shall consider: first, that the greatnesse of this world doth demonstrate the greatnesse of the Creatour of it: secondly, the multitude and variety of things; the infinite perfections that are in God: thirdly, the beautifull frame and order of this world; the vnsearchable wisedome of God: fourthly, the benefites and profites

profites wee reape by the creatures; the goodnesse of God: fifthly, the beauty of this world, sets forth the admirable beauty, comlinesse & glory of God: sixtly the roundnesse of the world, wanting beginning and end; the Eternity and Euerlastingnesse of God: seuenthly, the vnity of the world, in that but one world, demonstrates the vnity of God: eighthly, the aboundance of the good things wee receiue from the creatures; the liberality of God: ninthly, the firmenesse and constancy of the world, in that still remaining in one state; the immutability of God.

2 2 But in meditating on the creatures seuerally by themselues, let him consider: first, the Beginning and Authour of that creature, which is God: secondly, the end why hee made it; namely, to his owne glory, and mans seruice: thirdly, whence, and how it was made: fourthly, the qualities

qualities and effects of that creature: fifthly, how often and much wee haue abuſed this creature.

14 *How to meditate on the Perfections and Attributes of God.*

This meditation, as it is of all other the moſt fit for the learned, ſo of all others it is the moſt excellent, ſome therefore of his Diuine Attributes are theſe: his infinite Eſſence, his Power, Goodneſſe, Wiſedome, Loue, Mercy, Iuſtice, Prouidence, Liberality, Patience, Gentleneſſe. In all, and euery of which it behoues vs to know and conſider the workes and effects which God hath ſhewen concerning theſe: to which purpoſe wee muſt call to minde the examples and ſentences of the holy Scripture, which indeed do bring no ſmall help hereunto: As for example, to the knowledge of the Eſſence of God, this ſentence of the Prophet doth much further vs: *I fill heauen*

profites wee reape by the creatures; the goodnesse of God: fifthly, the beauty of this world, sets forth the admirable beauty, comlinesse & glory of God: sixtly the roundnesse of the world, wanting beginning and end; the Eternity and Euerlastingnesse of God: seuenthly, the vnity of the world, in that but one world, demonstrates the vnity of God: eighthly, the aboundance of the good things wee receiue from the creatures; the liberality of God: ninthly, the firmenesse and constancy of the world, in that still remaining in one state; the immutability of God.

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qualities and effects of that creature: fifthly, how often and much wee haue abused this creature.

14 *How to meditate on the Perfections and Attributes of God.*

This meditation, as it is of all other the most fit for the learned, so of all others it is the most excellent, some therefore of his Diuine Attributes are these: his infinite Essence, his Power, Goodnesse, Wisedome, Loue, Mercy, Iustice, Prouidence, Liberality, Patience, Gentlenesse. In all, and euery of which it behoues vs to know and consider the workes and effects which God hath shewen concerning these: to which purpose wee must call to minde the examples and sentences of the holy Scripture, which indeed do bring no small help hereunto: As for example, to the knowledge of the Essence of God, this sentence of the Prophet doth much further vs: *I fill heauen*

Ier. 2. Act. 3. *heauen and earth:* and that of *Paul, In him wee liue, moue, and haue our being:* to set forth his Power, that in the Psalme helpes much: Psal. 32. *Hee spake the word, and they were made*; and so of the rest.

1 1 If wee would meditate of the infinite bounty of God to man, we may consider: First, that hee giues innumerable benefites to man, not for that hee is bound to do it, or expects any benefite from it: secondly, his liberality 2 to them that are liberall with him: hearing their prayers, remembring them in the things they forgot to aske, giuing them store of spirituall consolations and infinite gifts of grace: third- 3 ly, how niggardly I haue deal with God, who hath beene so liberall to mee: and therefore I doe binde Gods hands from being any more so liberall.

2 1 2 If we would meditate of the immensitie and presence of God in euery place: first, consider that Ier. 23. he fills heauen and earth, and is

euery

euery where preſent: and therefore doe thou euer thinke thou ſeeſt him that is inuiſible by thee: ſecondly, how hee is preſent in euery place, namely, by his eſſence, preſence, and power: by his eſſence, that is, his Diuinitie; ſo that euery where is his infinite goodnes, mercy, iuſtice, his reſidence, omnipotencie and all his excellencies: by his preſence, ſeeing and knowing all things in euery place: by his power, giuing a being to euery thing, and helping euery thing to do that which they doe: thirdly, how in a ſpeciall manner he is within me, and how I liue, and am, and mooue within him. He incloſeth me on euery ſide, as the water doth the fiſh, and as the apple is within the eye, ſo am I within him: hee carries mee in his wombe, as the woman doth the infant, to whom ſhe is a houſe, a bed, a wall, nouriſhment, and all it ſtands neede of: and he is within me more intimouſly ioyned then the ſoule is within

Heb. 11.

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Eſay 46.

within the body, & after a more excellent manner, so that his infinite goodnesse within me giues me the being and life I haue: his wisedome, the light and knowledge I haue: and his omnipotencie the power I haue to doe anie thing; and so I ought to behold God within me most present, euen as if I were his house and habitation, where he is, and doth whatsoeuer I am, haue, or doe, without whose presence, I should presently cease to be, and turne to nothing; from which I may conceiue affections of ioy, admiration, trust and loue, seeing my selfe thus ioyned vnto GOD. Hence must I accustome my selfe to search for GOD within my selfe: for if within me, why should I weary my selfe to seeke for him
3 onely without my selfe?

3 If I would meditate of his infinite wisedome and knowledge: first, I consider that by it he knoweth himselfe, his essence, all his infinite perfections: al-

all his owne Actes, Intentions, Decrees, Dispositions, and all things that hee can doe, so that nothing can escape his knowledge. Secondly, that hee hath this Wisedome by his owne Essence, and by it, as in a most cleere Chrystall hee sees and comprehends all things which by himselfe hee disposeth and ordereth; so that hee receiueth it not from any other, or hath any Maister or Counsellour, or any other booke to teach him. Thirdly, that this Diuine Wisedome alone, without any other helpe, is the first Inuentor of all things in the world, from which all Sciences, Arts and Inuentions in heauen and earth proceedes: as namely, the inuention of mans creation, of the beings of grace which hee communicates to man, and the wisedome that hee poures out ouer all his creatures. Fourthly, that this Wisedome of God hath put all things in the world, in number, weight and

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measure, comprehending the number of all things which were, are, or shall bee, and of all their parts, members, offices and workes; the weight of euery one of them, in quantity or weight of their propensions and affections, naturall and supernaturall: the measure of euery one of them length, bredth, thickneſſe, and depth, and the very measure of their perfection, taleneſſe and faculties of them. Fifthly, that this Wiſedome is eternall, vnchangeable, moſt profound, moſt euident, and is wholy altogether, for with one onely ſimple aſpect it reacheth from one Eternity to the other, ſeeing with one onely glimpſe whatſoeuer is poſſible to be ſeene or knowne: ſo that, from that, that God is God, hee ſo knoweth whatſoeuer hee knoweth, that hee can know nothing *de nouo*, which before hee knew not; becauſe nothing can bee new vnto him: for all things paſt, preſent and to come, and

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which by any meanes are possible, hee knoweth distinctly and euidently, without all mixture of doubt, opinion or perplexity. Whence I learne that as God forgets not mee, but remembers mee and all mine so distinctly as if I were in the world alone, so I should neuer forget my God, nor the things that belong vnto him.

4 If I would meditate of Gods Omnipotency, I consider, first, that hee is infinitely Potent to do what hee will, without any limits or bounds: nothing is impossible with God. Secondly, that this Omnipotency is onely proper vnto God, so that onely God in his owne nature and essence hath power, but no creature hath any but participated from God; onely God can doe what hee doth without the helpe of any other: yet doth hee so participate this to his creatures, that euery creature can doe that which is conuenient to his na-

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Luke 1.

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3 ture. Thirdly, that this Omnipotency of God doth exercise it selfe euermore in doing good vnto vs, this being the Fountaine from whence all his Diuine Benefites do flow: For hee created the heauen and the earth for vs, wherein what benefites wee receiue by the Light, by the Firmament, by the Sunne and Moone, by the Birds and Fishes, by the Beasts of the earth and all the Treasures thereof the tongue of Men and Angels cannot declare: And after the creation, in that hee conserues the world and all that is in it for vs, and by his Prouidence disposeth of all things for our good, calling vs to the grace of his Iustification, by the Ministery of his blessed Word and Sacraments, and neuer leauing to accompany vs with his benefites and graces vntill hee bring vs to himselfe, if wee will vse the holy meanes which to this purpose hee hath in Iesus Christ ordained for vs. Heere

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must wee giue diligence that the whole structure of our liues, and of our considerations may chiefly depend vpon these three fingers of Gods Wisedome, Omni-potencie, and Goodnesse, to which the actions and affections of these three Diuine Vertues, of Faith, Hope and Charity may answere: For Faith answers vnto his Wisedome, Hope to his Omni-potencie, and Charitie to his Goodnesse: Albeit all the three vertues and their actions, respect the three Attributes of God together.

5 If wee would meditate of the infinite Mercy of God, then consider, first, that it goes before all his workes of Iustice; for before God punish any sinners hee offers them infinite mercies. Secondly, that his mercy doth euer accompany the workes of Iustice, for in the midst of punishment hee cannot forget to bee mercifull. Thirdly, that the latitude of his mercy reacheth to all

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2 Psal. 76.
3 Hab. 3.

Sap. 11. Pſal. 35. 4 his creatures, and all their miſeries, yea euen to the bruit beaſts. Fourthly, that hee is in a ſpeciall manner merciſull vnto ſinners,

Pſal. 5. and all kinds of ſinne, expecting onely their repentance, that hee

Mich. 3. might caſt their ſinnes into the bottome of the Sea, and put them as farre from them as the East is

Pſal 102 Math. 18 from the Weſt: Hee forgiues ſeuenty times ſeuen times, *Ergo*, ſhould I bee merciſull towards my neighbour in imitation of his mercies vnto mee; *Ergo* may I alſo conceiue great confidence of his mercy to mee a ſinner. 5 Fiftly, that in a more ſpeciall manner hee is merciſull to ſuch as loue and ſerue him, ſuch as are

Rom. 9 the veſſels of mercy: This mercy of his towards his Elect is

Pſal. 102 Eternall, hauing neither beginning nor ending, but is euen as God himſelfe from euerlaſting to euerlaſting; this mercy preuents, accompanies and followes them

Rom. 8. euen to the laſt gaſpe: This

Ier. 31. mercy is moſt high, for it aduanceth

ceth the elect to most excellent good things, so that as the heauen is higher then the earth, so is his mercy greater then their misery. Sixthly and lastly, he hath expressed his Mercie in the most exact manner that can bee possible; For seeing as God hee could not bee sorrowfull for our hurt, which is an effect of mercy, his infinite Mercie prouided that his Sonne should take our nature on him, that hee might in all things bee like his brethren (sin excepted) and so become mercifull and sorrowfull for vs: nay, not content to haue inward compassion, hee tooke on him all our miseries and paines: and hath not so left vs, but by his Word and Sacraments, hee helpes our necessities and infirmities, considering wee are but men and stand in need of many remedies. Psal. 107. Psal. 35. Psal. 102. 6. Heb. 2. Heb. 4.

6 If wee would meditate of the infinite Goodnesse of God. First, consider that hee hath in him all the degrees of goodnesse 6 1

which are in the creatures infinitely more excellent then in
2 them. Secondly, that all the goodnesse is so in his owne Essence that hee doth not participate it from any other thing,
3 nor can bee taken from it. Thirdly, that this Goodnesse so excels all the goodnesse of the creatures, as the thing it selfe doth
4 the name. Fourthly, that God is most propense and ready to communicate his goodnesse to all, but chiefly to man; for goodnesse hath a diffusiue power. And this hee doth not constrainedly, but onely out of his goodnesse; nor doth hee communicate his goodnesse for his owne benefite, as men doe; nor yet doth hee suffer his propensity of goodnesse to bee idle, but exerciseth it, by all meanes possible, powring it out according to the order of his infinite Wisedome: Therefore when I pray I
1. Reg. 1 Psal. 141. will poure out my soule in his sight, I will poure out my prayer before

before him: Nay, I will poure out my heart before him. O thou infinite Goodneſſe, which chiefly deſireſt to bee communicated, if thou didſt not communicate thy goodneſſe, it were impoſſible there ſhould bee any goodneſſe beſides thee, make mee partaker of theſe excellencies wherwith thou haſt communicated thy ſelfe, that I may loue thee, ſerue thee, obey thee, not for feare, but of loue, willingly; not for my owne benefite, but onely for thy ſeruice; not with a ſparing minde and heart, but with a liberall and generous Spirit. Thus may wee meditate of all Gods other Attributes. Pſal. 61.

15 *How to meditate on the Lords Prayer, or any words of the holy Scripture.*

In meditating on either of them it is very good to pauſe and ſtay ſo long vpon euery word of the Lords Prayer, or any ſentence of Scripture, as long as our

soules should finde any relish or profite by it. In euery Petition I may meditate on these points following.

1 1 *Hallowed bee thy Name;* where wee may meditate: first, that the name of God is nothing else but his knowledge, honour, renowne, celebration and inuocation: Secondly, that to sanctifie this Name, is to celebrate, praise, magnifie and glorifie him, and that Hee, and his Honour and Knowledge may bee such as all the world may acknowledge it: Thirdly, that wee first begge this of him, because wee call him Father, and our selues his sonnes, and it is the part of sonnes to desire their Fathers honour: as nothing doth more reioyce the sons heart, then the glory of their fathers; so wee being the sonnes of God, ought to wish nothing more then that hee may bee acknowledged and honoured, for this is the first and chiefe good, of which the first and second

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Commandements, and all the firſt Table chiefly treates: This is the firſt worke of a Chriſtian, to wiſh that Gods name may bee ſanctified, and his owne name may bee condemned and obſcured; namely, that God may bee knowne ſuch as hee is in heauen and in earth, that hee may haue all honour and glory, that there bee no creature in which hee bee diſhonoured, polluted and blaſphemed, but as hee is holy in himſelfe, ſo hee may be taken by all his creatures: Fourthly, that in doing that hee commands and forſaking that hee forbids wee ſanctifie and glorifie his name: for wee cannot commit any act whatſoeuer againſt the Law of God, and chiefly againſt the firſt Table, but wee ſpeake againſt this demand, and hinder the fulfilling of it. 4

2 *Thy Kingdome come*; In which meditate: firſt, that the Kingdome of God is nothing elſe but the Preaching of the Goſpel, 2 E

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by which the Church is gathered, which God rules with his holy Spirit, and the aboliſhing of the Kingdome of ſinne and Satan, as alſo all the meanes that conduct thereunto; as on the one ſide, the word of God, the Miniſtery of the Goſpell, the holy Ghoſt, Faith, Loue, Vnity, &c. and on the other, errours, abuſes, falſe doctrine, hereſies, ſchiſmes and the like. Secondly, that wee
3 begge this in the ſecond place, becauſe ſonnes deſire nothing more then that their fathers Kingdome may be inlarged, that they may dwell in the more ſafety and honour. For if the fathers be aduanced vnto high honours, vnder their ſhadow their ſonnes do raigne, and what dignity ſoeuer their fathers haue, they think it their owne; ſo the ſonnes of God deſire nothing more then the ampleneſſe of his Kingdome, that they may bee ſafe vnder his
3 ſhadow: Thirdly, that of all others the Chriſtians dignity is the

the greateſt, for hee comes from Gods Houſe, hee is a King of his Kingdome: *Ergo*, when wee put our ſelues into the ſeruice of the deuill, and become inſtruments of his wrath, how much worſe are wee then the prodigall ſonne that kept Swine? When wee commit idolatry, whoore-dome, couetouſneſſe, gluttony, drunkenneſſe, enuy, hatred, rancor and malice, is it not worſe then to be in *Sampſons* caſe, ouercome by a harlot? Fourthly, that thoſe doe oppoſe the comming of this Kingdome which are not lead with the Spirit of God by the Word, which defend the impious Traditions of men, and labour to extinguiſh the truth of God: which defend with tooth and naile, Idolatry, by which Satan raignes; which make of this Kingdome a temporall Kingdome to ſerue their luſts and ambition, as all wicked Magiſtrates and Miniſters doe. 4

3 *Thy will bee done in earth as it* 3

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is in heauen: In this meditate; 1 first, that the will of God is to Ioh. 6. know and beleeue in his Sonne; 1. Thess. 4 also our sanctification, and that all sorts of men may rightly and faithfully doe their duety and obey God, that all the contumacy of all men and creatures being tamed, their wils may bee to his so subiect, that the same thing which hee willeth, hee will effect that wee also may will and doe 2 the same. Secondly, that wee aske this fulfilling of his will, after the comming of his Kingdome, because heerein is the felicity of the Kingdome and Family, that all bee obedient to the authority of the King and Father, and that all things may depend vpon his will: For God raignes not in vs except we obey him, and so our felicity in the House of God consists heerein, that wee are obedient vnto him: 3 Thirdly, that we beg of him that hee will frustrate all our desires that are contrary to his will, that hee

hee will frame in vs new mindes and new hearts, that wee aske nothing of our selues, but rather that his Spirit may gouerne our desires to haue a ful consent with God, that wee may haue obedience, patience, perseuerance in the crosse, and all this so perfectly as the Angels in heauen doe performe his Will. Fourthly, that all free-will and power to doe any good of our selues is quite extinguished. That who beleeue not in the Sonne, obey not the word of God, pray not for the Spirit of God, are impatient vnder the Crosse; do oppose this will of God. 4

4 *Giue vs this day our dayly bread:* meditate herein, first, that this bread is nothing else, but all things appertayning to the bodie and soule, meat, drinke, clothing, health, defence, peace, good successe, and all spirituall blessings: secondly, that we first begge this bread of God, for that, as sonnes doe aske bread of their fathers, so doe 4 1 2

doe wee the sonnes of God aske necessaries of God: And the will of God cannot be done in vs, except wee be nourished with the
3 bread of God: thirdly, that albeit wee are commaunded to get our bread with the sweate of our browes, yet wee must begge it of him; because we must not ascribe it to our labour and industry that wee are nourished, but to the onely blessing of God who prospers our labors, which otherwise would be in vaine. Besides, it is not by the substance of the meate that we are fedde, but by the only power of God: for they haue no such naturall power from heauen, but God administers it from heauen, as to the instrumets
4 of his bounty: fourthly, that it is our bread albeit wee begge it of God: first, ours because by the bounty of GOD it is made ours, albeit not due vnto vs: secondly, ours, that we might learne to temper our selues from desiring other mens bread, and to be con-

tent

tent with that which by lawfull means doth come vnto vs, as out of the hand of God : thirdly, because, albeit that it bee the blessing of God, yet it is destinated vnto vs for our conseruation, as necessary for vs : fourthly, because, as the corporall food, so the bread of Life, the word of God is ours : fiftly, because we ought so to aske this bread of God, that wee may haue to breake vnto others : sixtly, for that not for our selues, but also for others we must aske it : seuenthly, that it is so our daily bread, that without by both sorts of it daily receiued, we be nourished, wee come to ruine. Whence consider mans misery, for except nourished with foode, wee cannot continue : eightly, that it is giuen vs, for onely God can giue both corporall and spirituall blessings, and no creature else : ninthly, that as it is giuen vs, and so we aske it, to admonish vs of our duetie to our brother; for wee ought not onely

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onely to seeke our owne safetie and preseruation, but euen the safety and preseruation of al men:
10 tenthly, that wee aske it but for the day, to take from vs all carefulnesse for the time to come; that our desires may not exceede the measure of our necessitie: eleuenthly, that albeit the rich and
11 mighty haue neuer so much; yet must they also beg this; because this is true in them, as well as in the poore, that nothing they haue shall profite them, but so farre foorth as God shall graunt them the vse of it, and (by his grace) make the vse of it fruitfull and effectuall.

5 5 *And forgiue vs our tresp.sses, as wee forgiue them that tresp.sse a-*
1 *gainst vs:* In this meditate, first, that these trespasses are all the sinnes of our liues, whereof wee desire remission; whence wee haue great confidence and consolation in the remission of our sinnes, for seeing he commands to pray for it, out of doubt hee will

will giue it: ſecondly, that wee first begge remiſſion of our ſins preſently after the demaund of daily bread; leſt any ſhould think himſelfe vnworthy of his daily bread, which is due to the children, and not to dogges, and ſhould therefore pray more ſlowly and doubtfully: thirdly, that by this remiſſion of our ſinnes, we haue this benefite, to be accepted of God, as iuſt and innocent, that wee may bee thought worthy of the bread of God, and of truſt in his fatherly goodneſſe: whereat a ſure and certaine ſaluation is confirmed in our conſcience: fourthly, that there is (on our behalfe) required in this matter, of the remiſſion of ſins: firſt, that wee know our ſelues to bee ſinners, for none is ſo iuſt that needeth not this pardon, the reliques of ſinne remayning in the moſt Holie: ſecondly, to deplore and lament our ſinnes: thirdly, to confeſſe and accuſe our ſelues before God to be ſinners: fourthly,

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ly, with great desire of heart to
5 aske remission: fiftly, to beleeue,
that onely forgiuenesse of sinnes
6 is to be sought of God: sixtly,
that we know: first, that there is
no entrance vnto the throne of
grace, but by Christ: secondly,
that onely by the grace of GOD
wee can escape the tribunall of
God, and that remission of sins
is gratuitous, & of mercie: third-
ly, that all our sinnes together
are remitted: fourthly, not sinne
onely, but the punishment also,
wherewith the diuine iustice was
to be satisfied, is remitted: fiftly,
remitted to the penitent: sixth-
ly, that the meanes in whom is
Christ, by which it is offered, is
the word of grace, by which it is
receiued, is faith: seuenthly, the
conditions by which acquired,
are true and constant repentance,
reconciliation and forgiuenesse:
7 seuenthly, that wee must forgiue
others: first, because in forget-
ting iniuries done vs, whilest we
imitate the goodnesse of God,
we

we shew our selues to be his sons: secondly, because GOD would haue vs admonished of our dutie and the care of charitie, that if any ancient enmity cleaue to our mindes, we should cast it off; for except wee be easie to forgiue others, we can expect nothing but the inexorable rigour of seuerity: thirdly, because we haue no hope of saluation, except we also forgiue others: fourthly, that wee might know, we must euery day forgiue others, as wee doe daily sinne.

6 Leade vs not into temptation, &c. Meditate, first, that temptations are nothing else but Sathans sleights and deceipts wherwith hee still sets vpon vs, and would circumuent vs without Gods helpe; so that wee begge, first, that God would not suffer vs to fall: secondly, that hee suffer vs not to bee ouercome of Sathan, and the desires of our owne flesh which daily warre with vs: thirdly, that hee would helpe

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helpe vs with his power, and
sustaine vs with his hand, that
vnder his custody wee may bee
4 safe: fourthly, that his Spirit go-
uerning vs, wee may bee so in-
flamed with the loue of righte-
nesse, that wee ouercome sinne,
flesh, Sathan, and liue in holi-
5 nesse: fifthly, that hee would giue
vs wholesome things, and take
from vs hurtfull: and that hee
assureth vs of the conquest, see-
ing hee hath commanded vs to
pray for it: and of that also, that
God will not suffer vs to bee
tempted aboue our strength.

16 *How to prepare our selues to meditate.*

But because this labour of me-
ditation is one of the greatest
and most difficult workes of a
Christian, before I shut vp this
Lecture, I must first leaue you
certaine necessarie instructions
without which you can neuer
come to the perfection of this
duety, nor come to the practise
and

and vse of this methode: And I will heerein obserue these three points; first, the things which ought to goe before our meditations; secondly, that accompany them; thirdly, that follow them.

1 For as much as euery man may perswade himselfe that how much more diligently hee obserues these instructions, so much more happy successe hee shall finde in his meditations, they must the more carefully bee heeded and obserued. The first thing then is, that there bee a diligent preparation made to meditation: For if wee will not presume to speake to a King without many aduisements taken with our selues how to frame our tales, much lesse may wee dare to addresse our selues to so great a Maiesty without due regard had of our proceeding. This preparation then consists in these following points. First, we must know the History, or Mysterie of our saluation, vpon which wee purpose 1 1

pose to meditate, together with the circumstances, place, time, persons, and other appurtenances: for the knowledge of the fact, is the foundation of meditation; *Ergo*, good it is to reade the Text, or to bring it to fresh
2 memory. Secondly, the matter of meditation thus had, it must bee distinguisht into certaine considerations, that euery thing may come in his order; and that done, wee must prepare certaine pre-passages and colloquies conformable to the meditation, of
3 which heereafter. Thirdly, wee must beware that wee come not to meditate when the body is wearied, or the spirit is heauy, as it oft fals out after too much reading or writing; but a good while before meditation to leaue all, that with more strength of body and spirit wee may come to
4 it. Fourthly, a good while before the meditation, if the time will giue leaue, either in the morning, or euening before we go to bed, the

the points of our meditation are diligently to be looked ouer, and commmitted to memory; and one may take a paper containing the points to bee meditated, and lay before him for memories sake.

Fifthly, going to bed hee must briefly call to minde the same points, and in the morning of the day following consecrate his first thoughts to God, and whilst hee is dressing himselfe, either with heart or mouth offer vnto God prayer and prayses, that hee may amongst the first exercises of his deuotion call to minde the points of the meditation which hee is that day to make, and may stirre vp in himselfe a feruent desire of doing the same aright. Sixthly, a little before his meditation let him remember, that as our Sauiour willes all, before they pray to go into their chamber and shut the dore; so hee must enter into himselfe, shutting the dore of his heart against all other thoughts and worldly imployments, and

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consid̃ering with himselfe what it is that hee is to doe, and to
7 what end. Seuenthly, it will much helpe the fruite of meditation to come to it with an appetite and inflamed desire of meditating, to which purpose hee must vse the meanes to prouoke his appetite. For as those that haue no stomacke to their meate do labour to get one by strong exercise of the body, and diuerse poynant and sharpe sawces: so hee that meditates must labour, by reading godly bookes, diligent examination of his conscience, or some holy act whereby to mortifie his affections, to stir vp in himselfe a holy deuotion
8 and zeale of meditating. Eighthly, the more to enflame him hereto, hee may thinke with himselfe when hee comes to meditate, that hee is making a iourney to the most rich veine of siluer and gold in the world, from whence hee may carry great and
9 in-valuable Treasures. Ninthly,

vpon

vpon the point of putting himselfe to meditation, let him cast himselfe downe vpon his knees, or vse such humble and deuoute reuerence and gesture of body as is most agreeable, and with his heart and minde lift vp, let him consider with himselfe, on the one side, the greatnesse of God and his presence; on the other, his owne baseneſſe and multitude of his sinnes, and yet notwithstanding that his so infinite Maiesty, that hee vouchsafeth vs free accesse and audience when wee come, saying with the blessed Patriarke; Shall *I speake vnto my Lord being but dust and ashes?* Tenthly, in conclusion let him commend himselfe and his meditations to God, and pray him in Iesus Christ to assist him in all his meditations, and not to depart from him, to take from him all matter and occasion of distraction, and to giue him a comfortable and happy successe in them. And let him vse all dili-

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gence in the obseruation of all these instructions, but yet without scruple or trouble of conscience, if at any time hee forget any of them: for it oft fals out, to such as meditate much, that without so much preparation they are admitted to many heauenly secrets: Onely our part is to vse diligence, that wee omit not the things which are necessary.

2 2 Such things as accompany meditation are to be considered: 1 and these are, first, Præparatory 2 prayer; secondly, preparatiues; 3 thirdly, colloquies with God. 1 First, I call this a preparatiue prayer, because in the entrance of the meditation it is a short request vnto God, that hee will direct all the powers and actions of our body and soule, to his glory, our owne saluation, and the good of others, praying him to giue vnto vs grace to meditate aright of heauenly things, and acknowledging that of our selues wee can doe nothing, but all our suffi-

ſufficiencie is from God. Secondly, preparatiues, which are things going before meditation and making way for it, that it may the more eaſily enter. Now after the preparatory prayer, for the moſt part there are two preparatiues; which that wee may know how they are to bee made, wee muſt obſerue, that the matter of meditation is of two natures, the one corporall, ſuch as is the natiuity of Chriſt, the other ſpirituall, ſuch as is ſinne: When wee are to meditate on corporall and viſible things, the firſt preparatiue is to imagine and conceiue the place and perſons as if they were preſent; as for the purpoſe, if wee would meditate on Chriſts Natiuity, the firſt preparatiue is to propoſe and ſet before the eyes of our mindes, the Stable, the Manger, the infant IESVS, the Virgine, *Ioſeph* her husband, theſe are to bee repreſented vnto vs in our imagination, but yet without any violent action of

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the head or braine: The ſecond preparatiue is to begge of God ſuch grace as that wee may obtaine the true end which wee aimed at in meditation, namely, ſorrow for our ſinnes, the loue of God, the knowledge of a mans ſelfe, or ſome other end agreeable to the meditation.

But if the matter of meditation bee ſpirituall, wee muſt then vſe another kinde of repreſentation, namely, the ſoule to bee in the body as in a priſon, man to bee in this vale of teares, exiled amongſt bruite beaſts: or to thinke himſelfe intrenched with deuils or Angels; or to imagine a voyce diſcending from heauen, or Chriſt, or ſome of his Apoſtles, pronouncing the words which hee hath taken to meditate on: That is the firſt preparatiue, and the ſecond is as before, to begge of God to direct him to the right end of meditation. The third are Colloquies and ſpeeches with God, which indeed

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deed are nothing else but prayers vnto God: and of necessity euery meditation and contemplation must haue some colloquy or speech with God ioyned vnto it, in which thankes are giuen vnto him, remission of sinnes, increase, or confirmation of graces, and other necessaries are to bee begged of God. Now in this businesse we will open these three things; first, how these colloquies and prayers are to bee made; secondly, how often; thirdly, when. First, all these things may bee done mentally, or otherwise with some vocall prayer agreeable to the meditation, and about the end of the meditation with the Lords Prayer distinctly and leasurely pronounced: And that the colloquy may bee the better fitted, wee must obserue sometimes to speake vnto God as the Scholler to his Maister, the seruant to his Lord, the subiect to the King; somtimes as the Spouse to the Bridge-groome, the poore 1 2 3 1

to the rich, the guilty to the Iudge, the Sicke to the Physitian, and so take vpon him the person of the Prodigall childe, of the blinde, lame, or any other troubled with any infirmity: and

2 secondly, hee may make one or more, to the Father, Sonne and holy Spirit, to giue vnto vs necessary graces: And thirdly, the proper place of Colloquy is about the end of our meditation, albeit through the whole course of our meditations, after euery point, the soule being inflamed to the desire of any thing, it may bee made, but then they must be short, as well to continue our intention, as to repell distractions, that meditation be not hindred.

3 3 Now then, those things which are considerable vpon the seuerall points of meditation, follow to bee handled; for many sticke at this knot, not knowing what they ought to thinke in meditating: that therefore wee may

may prouide for them, and deliuer the matter and methode of continuing meditation, and making some progresse therein, we must consider these following points, which in euery matter whatsoeuer must be vsed.

Therefore obserue that the matter of all meditation being either corporall or spirituall: If it bee corporall, these circumstances are to bee considered; first, 1
the persons present at the Mystery, such as are Christ Iesus, the Virgine *Mary*, the Apostles, and their qualities, vertues, excellencies and offices: secondly, what 2
speeches they had amongst them, or if their words bee not extant in Scripture, then what words in probability they were like to vse: thirdly, what they did: 3
fourthly, for what cause, and to 4
what end they did it: fifthly, what 5
were the effects and profites ensuing thence: sixthly, their cogitations and affections which they 6
had, or might haue.

But if it be a ſpirituall matter, thē theſe things come to be conſidered: 1 firſt, what it is which is 2 contained in that point: ſecondly, what is the originall and efficient 3 cauſe: thirdly, to what end it 4 was done: fourthly, what benefite or hurt it brought with it: 5 fifthly, what Chriſt ſpake or did 6 concerning it: ſixthly, how I haue carried my ſelfe hitherto 7 concerning it: ſeuenthly, what I 8 muſt do hence forwards: eighthly, It is alſo good to conſider the name, or diuerſe names of that 9 thing: ninthly, and alſo ſome ſentence of the holy Scripture belonging to that thing. Theſe places would bee committed to memory, that there might bee vſe made of them. Yet wee muſt obſerue, that all theſe places are not to bee vſed, nor the ſame order kept, but that wee ought to fixe moſt on that conſideration wherin the ſoule finds more plentifull nouriſhment.

But yet in this moſt heauenly

part

part of a Chriſtians exerciſe, theſe things are further to bee conſidered: firſt, that if in meditating the ſoule finde matter of profite in the firſt or ſecond point, wee muſt not haſt to the reſt, but inſiſt vpon it as long as is needefull, and end with a colloquy and prayer: Secondly, that wee muſt not ſatisfie our ſelues onely in the conſideration and knowledge of things, but wee muſt goe on to enflame the will, that in our meditation the fire may bee kindled. Now the affections which are to bee ſtirred vp in the will in meditating, are loue, feare, ſorrow, ioy, hope, deſire, admiration, and confuſion and ſhame of ones ſelfe: *Ergo*, our meditation muſt not bee dry, not ſtay in pure ſpeculation, but affectuous and ful of inward taſte and relliſh, ſo that from euery point conſidered ſome fruit may ariſe, and that hee who meditates may from the things hee vnderſtands make ſome reflexion into him-

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Pſal. 38.

himselfe, and propose to himselfe the execution of such things as in his meditation hee learned:

3 Thirdly, sentences of Scripture will much helpe our meditation, and therefore being about to meditate, let vs prepare some fit Scriptures; as if wee would meditate on the knowledge of our selues and misery of man, to take

Iob 14. this of *Iob*, or such like, *Man that is borne of a woman is of short continuance, and full of miseries*: if on Gods loue towards man, then

Iohn 3. that of our Sauiour, *God so loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeued in him should not perish, but haue*

4 *euerlasting life*: fourthly, similitudes doe much helpe our meditation, for the visible things of this world doe leade vs to the knowledge of the inuisible and spirituall things: as when wee would set forth the ioyes of heauen, then to vse similitudes taken from feasts, marriages, honours, riches and pleasures of the world;

world; and if wee would contemplate the torments of hell, to compare them to the moſt grieuous puniſhments and euils of this world: Fifthly, beſides the application of our ſenſes to the thing meditated doth much help; which onely haue place in meditations which haue their matter corporall: Now there are two ſorts of this application, the firſt is nothing elſe but to imagine that wee heare, ſee, taſte, touch, ſmell ſpiritually, the perſons meditated on, and ſuch things as belong to them: which application of our ſenſes may either bee made apart from the meditation at ſome other houre, or preſently after: The ſecond ſort of application is to conſider, what our Sauiour ſuffered in all his ſenſes: or what ioy the Virgine conceiued touching Chriſt, beholding, touching, and hearing him: or what ioyes the bleſſed haue in heauen, and what torments the damned haue in hell in all their 5

ſences:

6 sences: Sixthly, that distractions,
which are vnto meditation, as
Eccles. 10. dead flies to a sweete ointment,
may not depriue vs of the bene-
fite of meditation, wee must
against them vse these remedies.
1 First, diligently to prepare our
selues to meditation, commen-
ding our selues and it to God in
Iesus Christ, earnestly begging
helpe in these distractions of our
2 minde: secondly, wee must not
continue our meditations too
long, but ioyne to euery conside-
3 ration some short prayer: third-
ly, wee must take care to reiect
these distractions as soone as wee
4 perceiue them: fourthly, begge
pardon of God that wee so soone
5 turne our backes to him: fifthly,
if distractions cannot be quitted,
but that they will returne, not to
bee much grieued at it, seeing
they come against our wils, and
therefore the lesse offensiue:
6 sixthly, humble our selues and be
ashamed of our weakenesse and
misery, in that wee can doe no
good

good of our selues, and therefore to esteeme our selues most vnworthy to speake with God, or stand in his presence: seuenthly, 7
nor are wee for any distraction or other grieuance to giue ouer prayer and meditation, which is the thing our aduersary much labours: for surely hee that seekes shall in the end finde; and heerein, if our strength bee so great, repetition of our meditation twice or thrice, will bee very helpefull, for so it brings more consolation, and also makes greater impression, and withall will penetrate the eares of God, who will not returne it without a blessing. Seuenthly, wee must 7
obserue to meete with a certaine desolation, dryenesse, and barrennesse of the soule in our meditations, whereby it often falles out that the best men become dry and dispoyled of all sensible deuotion, and euen, in a manner, quite relinquishing both prayer and meditation: in which case

first

1 firſt labour to ſtand in a firme hope and truſt in God, not caſt downe, becauſe there was neuer any tempeſt ſo great, but there followed as great a calme: ſe-
2 condly, patiently beare it with
Iob 2. good *Iob*, for, *ſhall wee receiue good things at the hand of God and not euill?* thirdly, humble thy ſelfe
3 before God, ſeeing without him thou canſt doe nothing, and perſwade thy ſelfe that this befals thee, either for thy ſinnes, or that God may ſo glorifie himſelfe in thee, and humbly begge pardon of the one, and that his will may
4 bee done in the other: fourthly, ſtriue to mortifie thy affections, eſpecially ſuch as moſt rebell
5 againſt thee: fifthly, examine thy conſcience diligently, that the cauſe of the euill may bee taken
6 away: ſixthly, with moſt diligent prayer commend thy ſelfe and all to God, not ſeeking thy owne pleaſure, but onely and alone, the honour and good pleaſure of
7 God: ſeuenthly, after all this, the

the last thing to bee done is to enter into examination touching this meditation, and also touching our whole liues: the first is thus to bee done.

Thou art first then either sitting, or softly walking for some small time, to consider how thy meditation hath succeeded, well or ill: if well, giue thanks to the goodnes of God, humble thy selfe, acknowledge it is none of thine, but proceeding from God: if ill, aske pardon of God: secondly, enquire the causes whence that proceeded, and consider duely, how, and with what diligence thou hast perfourmed thy part, wherein thou hast failed, and haue a firme purpose of amending it: thirdly, keepe in thy mind some fruite that thou madest of thy meditation, that thou maist turne it to thy benefite: fourthly, briefly and wisely dispose of the businesses of the whole day, and conceiue the good purposes that God inspires into thee: fiftly,

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ly, if anie profitable poynt in meditation be vnderstoode, note it in some paper, that after thou mayest vse it to thine owne benefite, or to thy neighbours:

6 sixtly, sometimes before dinner or supper, call to minde the morning meditation, & chiefely that point thou committedst to memorie, and considering thereon, renew thy deuotion: seauenthly, the good purposes thou

7 conceiuest in the morning bring into execution, and to that end be diligent to take all occasions:

8 eightly, bee diligent all the day long to auoyde all vn-necessarie distractions, as much as may be, that at no time thou doe forget God, but may in euerie place, with heart and mouth say: I haue set the LORD euermore before

9 my face: ninthly, that we may profite in this heauenly Exercise of Meditation, wee must make this examination, beeing of so great moment, twice a weeke examining how this meditation succee-

succeeded, what profite was had by it, what impediment was found in it. And to this purpose must a certaine time bee limited to performe it in, as Wednesday and Saturday in the morning and euening, and so duely obserued.

But 2. this first examination must not thrust out the other which concernes our sinnes and defects in generall or particular: and therefore wee must knowe there are two other kindes of examination of the conscience: the first, generall, when wee search out all our defects, in thought, word, deed or omission committed, that wee may the better amend our liues, being knowne to vs, which being fitly done in the euening, is thus performed: first, in the giuing thankes for the benefites receiued: secondly, begging of God, the Lampe of heauenly light and knowledge how to amend our deformities: thirdly, exacting an account of the

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the ſoule for the ſinnes that day
4 committed: fourthly, humbly
deſiring pardon of God for them.
5 fiftly, ſeriouſly purpoſing by the
grace of God, an amendment of
life; and ſo concluding with the
2 Lords prayer. The ſecond ſort of
examining the cõſcience, is more
particular, touching ſome one de-
fect or deformitie which we de-
ſire to reforme, which being fit
for a morning ſacrifice, may be
1 thus done: firſt, after hee is vp,
to conceiue a firme purpoſe of
moſt diligent taking heede, leſt
that day hee fall into that ſinne:
2 ſecondly, after dinner withdraw-
ing himſelfe a little from other
things, let him doe theſe three
ſeruices to himſelfe: firſt, take
an account of his ſoule, and ſearch
well euery houre, how often he
hath fallen into that ſinne: ſe-
condly, keepe the account in
3 ſome note: thirdly, propoſe to
himſelfe a more diligent watch
3 ouer that ſinne. Thirdly, after
ſupper, let him do the ſame, con-
ferring

ferring day with day, and weeke with weeke, that hee may see how hee profites, and incessantly desire Gods assistance to mortifie and ouercome that infirmity. This re-collection of a mans selfe, and often entring into the priuy chamber of his soule, setting himselfe (by the benefite of imagination) euer in the presence of God, hauing one eye to the houre, or day past, and another to that to come, will in short time bring a Christian to the greatest measure of perfection that in this world hee can arriue at; and briefly consists in these three: first, to giue thankes to God who gaue him life: secondly; to begge pardon for the sinnes that houre, or day, committed, and the mis-spending of it: thirdly, to propose to himselfe, and to that end to begge grace of God to spend that houre or day more fruitfully: Happy and thrice happy is that man who applies himselfe to this holy

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ly exercise; for thus shall hee be preserued in a continuall deuotion, and grow to a most soueraigne familiarity with God, which is the perfection of man in this world.

The



The Third Daies Iourney of the Soule to *Heauen is Prayer.*

THIS holy duety and the former of meditation are so linked and matched together, that hardly can the one, without the other bee handled and explaned: both of them being of great necessity to the perfection of a happy life, and both of great difficulty in the practise of life, and therefore no wonder if all diligence and industry of man be required therein.

If therfore we desire to be put into the right way of so necessarie

rie and hard a worke as is prayer, wee must addict our selues vnto these three maisters: first, the
1 Spirit of GOD: for if all good gifts come from God, much more this most excellent art and grace of prayer, which excelleth all other things, is the speciall gift of GOD: and therefore, with most humble and instant prayers to be begged of GOD, as the Apostle did of Christ, *Lord teach vs to pray*: secondly, the practise of prayer, for by continuall vse thereof, it is learned euen as all other Arts are. As custome of riding maketh a man at length a good horseman; so daily praying bringeth a man to great perfection in petitioning of GOD: thirdly, the paternes and examples of holy men, deuoted to that heauenly exercise: For as one saith well: No Art is learned without a Maister. Hence it is that both the Baptist & our Sauiour proposed a Methode & Forme of praying vnto their Disciples.
Luk. 11.

Now

Now, that we may proceede by a right line in handling this point, I will ſhew what Prayer is, what are the kindes of prayer; what is required, before, in, and after prayer.

1 That wee may know what Prayer is, it behoueth vs to vnderſtand, that there are diuerſe ſignifications thereof: of which the ſecond ſeemeth to make moſt for our purpoſe: for Prayer is often taken for Petition; and ſo it is defined to bee a Petition of things fit to be asked of GOD: ſometimes it is taken for the conference of the ſoule with GOD; whether asking anie thing of God, or giuing him thankes, or conferring with him about anie other thing, in which ſignification it ſeemeth a Father tooke it, when hee ſayd Prayer was a ſpeech or conference with God: But ſometimes it ſignifies generally all the inward actes of the vnderſtanding, will, and other powers of the ſoule when they

Damaſc. lib. 3. de fide. c. 24.

Chryſ. Hom. 10. in Gen.

are lift vp vnto God and thing aboue, in which ſenſe it ſeeme that the ſaid *Damaſcen* tooke it, when hee cals prayer the aſcenſion of the minde vnto God.

And if prayer be taken in this ſence, then meditation, contemplation, the praiſe of God, thankeſ-giuing, petition, obſecration, offring vp our ſelues, promiſe, proteſtation, accuſing of our ſelues, weeping for our ſinnes, examination of our conſciences, admiration and ſuch like actions, are all of them certaine kindes of prayer; and ſo to meditate, contemplate, giue thankes, examine the conſcience, and the reſt, are nothing elſe but to pray: yea to reade godly bookes to ſtirre vp our deuotions, in this ſenſe is nothing elſe but to pray: For when to this end any doe reade godly bookes, then God ſpeakes to them, euen as man ſpeakes vnto God when hee prayes: And this moued that deuoute Father to

Bern. lib. de ſcala Clauſtr.

place

place the reading of godly bookes, amongst the parts of prayer.

That therefore in this sense we may know what those things are which seeme to bee all one with prayer: first, it must be vnderstood that to meditate is nothing else but diligently and attentiuely to weigh and ponder the thing proposed, to the end to pray vnto God, or talke with him: And this I doe therefore adde, because the diligent consideration of the Mysteries of faith and other things, as they are taught in the Church, or as any other end of them is proposed, is not to bee named prayer: But this meditation, or consideration, is an act of the vnderstanding, from which doth the act of the will immediately arise: For man plainely knowing what is good, and what is euill, is most easily moued to the loue of the one, and the detestation of the other: Hence the Kingly Pro-

Psal. 38.

phet saith, that in his *meditation, the fire kindled:* And for this cause is prayer and meditation so coupled together that hardly can they bee handled asunder.

Secondly, contemplation is a certaine excellent and full meditation of affections flowing out without any discourse or labour, whilst the soule by knowledge, and perfect loue, is ioyned vnto God, and delighted in him: no otherwise then a man beholding a most elegant image with fixed eyes, without turning his eyes this way or that, for the singular delight that hee takes therein.

Thirdly, the praise of God is to magnifie him for his excellent vertues and perfections inhæring in him.

Fourthly, Thankes-giuing is to approue himselfe thankefull to him for his benefites receiued.

Fifthly, Petition is to aske something of God, without any obsecration.

Sixthly,

Sixthly, Obsecration is to aske something of God with some interposition of a sacred thing most acceptable vnto him, by the power and sight whereof hee may bee moued to giue what we demand; as when we aske him for the bloud and wounds of his most deerely beloued Sonne to grant our requests.

Seuenthly, Oblation is to offer vnto him our soules, bodies, all our actions, and whatsoeuer belongs to vs, or is in vs.

Eighthly, the examination of our consciences is to remember our sinnes before God, to aske pardon for them, and promise from the heart an amendment of them.

Ninthly, Admiration is an excellent act of prayer, when the soule in contemplation doth vehemently admire and is astonished at the wisedome, goodnesse, power, and other workes of God, which for the most part is accompanied with inflamed affe-

ctions and exclamations, and very often with extasies, and rauishments of the soule. *Luther* was therefore wont to say, that prayer bringeth more profite then many labours of learning, and that therefore hee came to the knowledge of heauenly doctrine which hee had by these three instruments, prayer, meditation and temptation: For prayer brings those sentences of Scripture which in reading wee conceiue into vse.

2 2 But if you take prayer in the second signification, then there are three sorts or kindes of prayer, mentall, or of the minde, vocall, or of the tongue, and mixt, of both: and the reason heereof is, for that man doth negotiate and speake with God, three manner of waies, namely, in heart, mouth, and in both together, and therefore there must needs be three sorts of prayer.

1 First, wee may call that mentall prayer when the soule speaks

to

to God inwardly without ſpeaking of any words, or mouing of the lips: This is true prayer, and before all others moſt acceptable to the Maieſty of God, of which our Sauiour ſpeakes thus: *God is a Spirit, and thoſe that worſhip him, muſt worſhip him in Spirit and truth.* Iohn 4.

Secondly, vocall prayer is that when the words of prayer are cõceiued & vttered with the mouth: Where yet we muſt obſerue that it ought to proceed frõ the heart; firſt, that the words which are recited ought to be reuolued & pondred in the mind: for if any with the tongue onely pray, without any attention or conſideratiõ, not labouring to auoide all diſtractions and wandrings of the minde, hee is not to bee accounted to pray vocally, but contrarily caſts himſelfe into a grieuous ſinne, with which the Prophet vpbraids his people: *This people honour mee with their lippes, but their hearts are farre from mee: Ergo,* Eſay 29. this kinde of prayer is not there-

2

ctions and exclamations, and very often with extaſies, and rauiſhments of the ſoule. *Luther* was therefore wont to ſay, that prayer bringeth more profite then many labours of learning, and that therefore hee came to the knowledge of heauenly doctrine which hee had by theſe three inſtruments, prayer, meditation and temptation: For prayer brings thoſe ſentences of Scripture which in reading wee conceiue into vſe.

2 But if you take prayer in the ſecond ſignification, then there are three ſorts or kindes of prayer, mentall, or of the minde, vocall, or of the tongue, and mixt, of both: and the reaſon heereof is, for that man doth negotiate and ſpeake with God, three manner of waies, namely, in heart, mouth, and in both together, and therefore there muſt needs bee three ſorts of prayer.

1 Firſt, wee may call that mentall prayer when the ſoule ſpeaks to

to God inwardly without ſpeaking of any words, or mouing of the lips: This is true prayer, and before all others moſt acceptable to the Maieſty of God, of which our Sauiour ſpeakes thus: *God is a Spirit, and thoſe that worſhip him, muſt worſhip him in Spirit and truth.* Iohn 4.

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fore called vocall becauſe onely vttered by the mouth, but that it might bee diſtinguiſhed from the mentall, which being onely made in the minde; the vocall alſo addes to the intention of the minde, words beſides.

3 Thirdly, the mixt kinde of prayer compoſed of both theſe kindes is, when hee that prayes doth partly with heart, and partly with his tongue pray vnto God: therefore it is not to bee called a mixt prayer, when any ſhall at one and the ſame time pray with the Spirit and wordes conceiued, reuoluing with himſelfe the things which hee ſpeaketh, for that is vocall prayer: but that is a mixt prayer, when after the prayer conceiued, onely in ſpirit and minde hee that prayes doth ioyne vnto it a vocall prayer of the mouth.

3 3 It followeth then that wee diſcourſe of the things required in prayer, that wee may pray aright: where, as we ſhall finde diuerſe

diuerſe things that may prouoke that duety, ſo ſhall wee meete with many incumbrances and lets: and therefore our induſtry muſt bee to gaine the one and ſhunne the other with might and maine: But becauſe I haue in the former tract of meditation ſpoken both of theſe helps and impediments, I will onely heere name them, referring the Reader to that place for a fuller ſatiſfaction.

First, then there is to this holy exerciſe required a fit time which euery day is to bee allotted vnto it. Where wee may fitly obſerue 1

firſt, that ſo much time euery day is to bee aſſigned to this exerciſe as the condition and ſtate of the party may well ſpare; ſecondly, 1 2

for no cauſe, nor vpon any occaſion to omit this time, or put it off vnto another ſeaſon, but to perſwade himſelfe that this exerciſe is farre more worthy then any other though neuer ſo beneficiall; thirdly, if vrgent neceſſity enforce the interruption of 3

this time, to repaire that losse
some other houre of the day if it
4 possible; fourthly, that the best
houre for prayer is mid-night in
respect of the quietnesse there-
of; next to that is the morning
timely before wee set hand to
any businesse, for that will season
the labours of the whole day,
Mat.6. and hath this assurance, *Seeke first*
5 *the Kingdome of heauen, &c.* fifthly,
it is no ill time to pray when
wee finde our soules disposed
with much alacrity thereunto;
6 and lastly, the holy Sabaoths
and other solemne seasons, are
fit time to bee wholy spent in
prayer.

2 A place is also to bee cho-
2 sen for this holy worke, and what
place more fit then that more se-
cret and freer from the tumults of
the world; what place (beside the
house of God, which is the house
of prayer) fitter then our priuate
chambers, that God hearing
in secret, may reward vs open-
ly.

3 Is required compunction, ſorrow and repentance for our ſinnes, together with mortification of the members of the body: for the more wee profite heerein, the better ſhall wee ſpeed in all our prayers. 3

4 The ſafe keeping our ſenſes: chiefly the tongue, the eye, and eare, for the curioſity of hearing and ſeeing, is the beginning of all diſtractions, and aboue all things hinders deuotion; but the immoderate lauiſh of the tongue is much more hurtfull. 4

5 Abſtinence and faſting of all outward meanes brings the greateſt helpes to pray aright: experience ſhewes in our owne bodies, that the body being filled with meates is made vnapt, and ſo makes vnapt the Spirit to exerciſe her functions; therefore hee that by prayer deſires to bee vnited to God muſt be ſober in meate and drinke, and haue great care both of the quantity, 5

quality

quality and manner of eating, to the end, that as much as may bee hee may represse and mortifie sensuality, and to perswade himselfe (as nothing is more true) that the man who is giuen to take the solaces and pleasures of the flesh, shall neuer attaine to learne aright the practise of prayer, seeing the flesh and the Spirit are so aduersant one to another: But this sobriety is chiefly required at Supper, that the minde in the morning may bee the freer to the exercises of deuotion.

6 6. Often re-collection of a mans selfe and cogitation of the presence of God, euen in the midst of a mans outward businesse, and to this end often to vse iaculatory and short prayers; for vsing this, when the set time of prayer comes, hee shall not much need any other disposition; whereas on the contrary, hee that is much distracted, when the time of prayer growes on, shall hardly exclude the multitude of cogita-

cogitations that then will thrust themselues vpon him. This multitude of businesse is one of the greatest impediments to prayer, for whilst a man is diuided thus, pretious time slips away, distraction gets possession of the mind, and so the minde becomes altogether dry to spirituall and heauenly things.

7 And as the mortifying and brideling of the outward sences is necessary, so is the mortification of the inward passions: therefore hee that prayes must take heed of all vnquietnesse, troubledneſſe, griefe, and all inordinate affection towards any creature, and labour to keepe himselfe in the true inward peace of the Soule and Spirit, and to make such account heereof, that for nothing in this world hee would loose it. 7

8 Adde vnto these the reading of godly and deuout books, as the vn-deuided companion of prayer: where, first, the holy 8 1

Scrip-

Scripture must haue precedence of all others, and amongst these chiefly the foure Euangelists, the Epistles of *Paul*, *Peter*, *Iames* and *Iohn*, *Iob*, the *Prouerbes*, *Ecclesiastes*, and other Canonicall bookes of
2 Scripture: secondly, not to bee inconstant, now reading one, and then another, but to continue the booke begunne vntill it bee ended, except it bee to auoide tediousnesse, or vpon occasion of some temptation, or for that the minde may bee at that time better disposed to that booke then another, and then the course may bee changed, so that they returne
3 againe to the former book; thirdly, they must come to reade with a right intention, not of curiosity, or meere desire of knowing, not to adorne their tongue: but
1 first, to stirre vp the minde in deuotion, and to profite in the
2 Spirit; secondly, they must not reade hastily but slowly and deuoutly, that the words read may
3 be ruminated & chewed; thirdly, if

if any excellent or profitable ſentence bee fallen vpon, there to ſtay a while and ponder it, adding ſome ſhort prayer; fourthly, the more elegant ſentences are to bee noted in the memory, or committed to writing, that when need is there may bee vſe made of them. And for the time that is to bee allowed to this reading, firſt, it muſt bee when the minde feeles any appetite or inclination to reading; ſecondly, when the minde is dry and deuoide of deuotion; thirdly, on the Sabaoths and ſolemne feaſts; fourthly, before and after the holy Communion; fiftly, oft-times alſo before prayer and meditation, that the minde may bee ſtirred vp to deuotion, and finde matter of meditation. 4 1 2 3 4 5

9 Diſcretion is heere very auaileable, not to vexe the heart with drawing out of teares, or ſitting one the knees till one bee tired, but ſweetely and humbly to behaue ones ſelfe, ſaying with 9

with the Prophet ; *I will heare what the Lord God will say concerning mee.* Besides, as to all other actions so to this, it behoueth to bring a right intention, that they do not seek themselues, and their owne taste and consolation, but the onely honour and good pleasure of God.

10 10 Simplicity must not bee wanting, for such as doe not curiously seeke themselues are most capable of heauenly illuminations : Nor humility and reuerence, as well outward as inward, whereby a man puts himselfe before God in body and minde, remembring himselfe to bee euer in the presence of his Diuine Maiesty : and ioyne heereunto purity of conscience and sanctimony of life, for these haue a promise to see God : Hence it is that who are of a loose conscience and regard not slight faults, do neuer profite in prayer.

Math. 5.

11 11 Lastly, to conferre with godly and deuoute men is of much

much vſe, for ſuch conferences of deuotion do inflame the mind, as wee reade of the Diſciples talking with Ieſus as they went to *Emaus*, of the Myſterie of our redemption, *their hearts burned within them:* For who (neglecting ſuch holy conferences) delight to ſpend the time in other relations, neuer come to the grace of praying aright. So that to end this point two things aboue all other, are neceſſary to him that will benefite by prayer: firſt, diligent preparation before prayer, of which ſomething ſhall be ſaid anon: ſecondly, perſeuerance in prayer, with great truſt in God, and diffidence in ones ſelfe, till the laſt gaſpe, with no difficulties to bee interrupted; for we muſt euer pray and neuer wax faint. Luk. 24. Luk. 18.

Now enſues the diſcouery of the points following; namely, what wee are to doe before, in, and after prayer. Firſt, therefore before prayer it is neceſſary that 1

euery

euery one diligently prepare
Syr. 18. themselues, and not to bee as one
that tempteth God; for when
wee pray wee must enter into
our chambers, euen the secret
chambers of our hearts and dis-
pose things there before we pray:
This preparation consists in these
short obseruations following, the
larger discourse whereof is in the
1 tract of meditation: first, to know
the mysterie or matter which we
build our prayers on, with the
circumstances of time, place, per-
2 sons, &c. secondly, not to come
to prayer with a tyred spirit, after
3 much reading or writing; thirdly,
for some good space before pray-
er, diligently fore-see and com-
mit to memory the chiefe points
you will insist on in praye
4 fourthly, to enter the chambers
the heart a good while before
prayer, and shut the dore of the
heart against all other cogita-
ons, thinking with himself
5 what hee is to doe; fifthly, to
come to prayer with great appe-
tite

tite and inflamed deſire: and as hee that hath no appetite to meat gets one with ſtrong exerciſe of the body; ſo about to pray wee muſt ſtirre vp our deuotion, either by reading, or diligent examination of the conſcience; ſixthly, to inflame him the more, 6
let him that prayes thinke that hee comes to a moſt rich veine of gold, from whence hee may carry moſt rich treaſures; ſeuenthly, with his minde and 7
heart lift vp, let him on the one ſide behold the greatneſſe of God and his preſence, and on the other his owne vileneſſe and multitude of his ſinnes, and that yet notwithſtanding all this God vouchſafeth him a free acceſſe and audience: eighthly, 8
with humble and deuout geſture of body, let him doe vnto God moſt profound reuerence in heart and tongue, ſaying; *Shall I ſpeake vnto my Lord being but duſt and aſhes?* ninthly, and laſtly, let him doe all theſe

theſe with great obſeruation, but yet without ſcruple, or too much anxiety of heart, if hee forget any of them.

2 2 What is to bee obſerued during the time of prayer I refer to the former tract of meditation, where I haue ſhewed there

1 foure requiſites in this part; firſt,

2 a preparatory prayer; ſecondly,

3 certaine præludia and prefaces;

4 thirdly, certaine points; fourthly, certaine colloquies with God.

3 3 After prayer theſe things are diligently to bee obſerued:

1 firſt, a particular examination is to bee made ſitting, or ſoftly walking, for a quarter of an houre, how our prayers haue ſucceeded, well or ill; if well, then are wee to giue God thankes, to humble our ſelues, and acknowledge that this was not our owne, but onely proceeded from the goodneſſe of God; if ill, then to begge pardon of him for

2 it. Secondly, inquiry muſt diligently

gently bee made wherein thou hast beene defectiue, and a firme resolution to bee holden of more diligent obseruing them heereafter. Thirdly, thou must retaine in thy minde some fruite which God hath communicated to thee in prayer, that thou maist conuert it to thy benefit: fourthly, briefly and wisely dispose of all the businesse of that whole day, that thou maist conceiue the good purposes which God inspires in thee. Fifthly, diligence must bee vsed, that all the day wee remaine in a continuall deuotion, as much as may bee, free from all distraction, neuer at any time forgetting God, but euery where from the heart proclaiming, *The Lord was euer in my sight.* Sixthly, to conclude, that this exercise may bee profitable, thou must determine twice euery weeke an examination vpon all these things that belong to prayer (seeing it is a thing of most account) and heerein thou shalt

3

4

5

Psal. 10.

6

ſhalt examine how thy prayer hath ſucceeded, whether thou haſt made any paſſage in it, whether thou haſt felt any impediment and the like; and to this end thou muſt conferre weeke with weeke, and moneth with month, and appoint certaine houres of the day to this purpoſe.

But yet it remaines that wee ſpeake ſomewhat more of thoſe 8 kindes of prayer, that herein wee may know; firſt, how 1
to giue thankes; ſecondly, what 2
things wee are to pray for; 3
thirdly, for whom to pray; 4
fourthly, of whom wee muſt 5
aske; fifthly, how wee muſt aske.

1 Mentall prayer, as wee haue 1
ſaid, is an inward talking of the ſoule with God, to whom he expreſſeth all his Petitions and neceſſities without any noyſe of words, and this is of two ſorts. 1
first, when the ſoule by it ſelfe findeth out ſighes by which it ſpeaks

speakes vnto God; as if the soule should inwardly say: ô Lord God thou hast inriched mee with many blessings, giue mee grace to vse them all to thy glory and my owne saluation; secondly, when the soule doth ruminate with it selfe some vocall prayer (as the Lords prayer, or any other which it hath committed to memory) and offers vnto God the Petitions therein contained.

In prayer therefore wherein a man hath to do with God for the most part three things are necessary: first, to giue him thankes; 1
secondly, to aske things necessary: 2
thirdly, to offer vp vnto God himselfe body and soule. 3

1 Now that wee render vnto God worthy thankes for his benefites, wee must propose to our selues a double catalogue of them in our memory: the one of benefits in generall, as his Creation, Preseruation, Redemption, Vocation, Iustification, Sanctification, Election, his gratious patience & 1

long-

long-suffering in expecting our returne, and the like: the other of particular benefites, which as they are proper vnto euery man, so must they specially of euery one bee remembred; as namely that hee is borne of good and Christian parents, that hee is of a good constitution of body, and sound, that hee hath beene preserued and deliuered from many infirmities and dangers of body and soule, and such like: euery one of which benefites if we doe but a little ponder with our selues, wee shall finde a most large occasion of giuing him thankes; and that we may haue rule heerein to procede by, let euery one giue him thankes: first, for the blessings of nature; secondly, of Grace; thirdly, for blessings acquired. Also, first, for the good things of the soule; secondly, of the body; thirdly, for outward good things in particular: of all which hee must take an account of himselfe, how God

God hath ſtored him with them, that hee may bee thankefull for them.

And indeed it is meete that continually wee giue thankes vnto God, ſeeing euery moment wee receiue benefites from him; for no moment is there, wherein wee receiue not from God, life, ſenſe, vnderſtanding, and all other good gifts both naturall and ſuper-naturall, that are in vs, or belong vnto vs: Therefore if when thou receiueſt any benefite from any man, thou art preſently thankefull for it, how canſt thou but bee ingrate vnto God, when receiuing innumerable benefites from him, thou doſt not anſwer them with a thankefull heart? Thou ſhalt therefore giue thanks for things proſperous, becauſe they are giuen thee for thy comfort: for things aduerſe, becauſe they are ordained for thy correction, and the augmentation of thy eternall Crowne: thou ſhalt giue thankes for ſpirituall

gifts, becauſe they enrich the ſoule, and for corporall gifts becauſe they preſerue the body which is the palace and habitation of the ſoule: Thou ſhalt giue thankes for the things giuen vnto thee, becauſe they belong vnto thee; for the things beſtowed on thy neighbours, becauſe they belong to ſuch as thou art bound in charity: Euer ſhall thy heart meditate that good word of Thankeſ-giuing; euer ſhall thy mouth, in what eſtate ſoeuer, ſound out thankefulneſſe vnto God, that whilſt thou giueſt thankes for continuall benefites, thou maiſt thereby be diſpoſed to receiue better benefites.

2 2 Our petitions and requeſts vnto God conſiſt generally in two things: namely, in begging remiſſion of our ſinnes, and in begging ſome other grace, vertue or good thing wee deſire to haue. The things which wee are to aske of God are all contained in

in the Lords prayer: but beſides theſe generall petitions which daily are in the firſt place to bee made, euery one ought to aske certaine ſpeciall things moſt neceſſary vnto him, which either hee muſt retaine in his memory, or elſe keepe a catalogue of them with him, which hee may at pleaſure in his mentall prayer vſe. Firſt, therefore hee muſt aske of God grace well to performe the offices and duties of that place wherein God hath put him: ſecondly, to ſpend the time profitably: thirdly, to extirpate and ſubdue vice and all imperfections: fourthly, to gaine that vertue and thoſe helpes to godlineſſe which hee ſtands moſt need of; but chiefly charity, humility, the gift of prayer, and increaſe of faith: praying with the Apoſtles, *Lord teach vs to pray*; and, *Lord increaſe our faith.* Luk. 11. Luk. 17.

1 2 3 4

1 Euery Chriſtian, I confeſſe, muſt generally labour with God for remiſſion of all their ſinnes:

1

but yet it ſhall much helpe his conceite and memory to diſtin-
1 guiſh them thus: deſiring firſt re-
miſſion of all the euill hee hath
2 committed; ſecondly, of all the
3 good hee hath omitted; thirdly, of all the time hee hath wickedly ſpent: or to deſire the pardon of all his euill thoughts, *words* and workes, and of the omiſſion of his good thoughts, words, and workes: But eſpecially a man may caſt the eye of his mind
1 vpon theſe foure: firſt, the com-
mandements of God and his law-
2 full Gouernours; ſecondly, to the
3 ſeuen mortall ſinnes; thirdly, to the three powers of the ſoule, the Vnderſtanding, Will, and Mem-
4 ry; fourthly, to the fiue ſenſes of the body: For in theſe are all the ſinnes that any man can commit comprehended: therefore let him reaſon with himſelfe in his minde a little vpon euery one of theſe points, and deſire ſpecial pardon of his ſinnes committed againſt this or that command-
ment

ment, in such a kinde of sinne, with such a power of the soule, or externall sense of the body.

2 Wee must generally pray for all men and things, as Christ hath taught vs in that blessed prayer of his owne: and especially for speciall men and things, but chiefly and necessarily for these: first, for the whole Church of Christ, wheresoeuer dispersed, or howsoeuer despised, ouer the face of the earth: secondly, for the conuersion of all Heretickes, Schismatickes and erronious persons, that they may bee brought home into the bosome of Christs holy Church: thirdly, for the whole kingdome where thou liuest, and namely for the Kings Maiesty, and all the Gouernours and Magistrates, Ecclesiasticall and Ciuill: fourthly, for all our Benefactors who doe vs good, and minister to our necessities: fifthly, for those that are committed to our charge, or vnder whose charge wee are: sixthly,

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ſixthly, for our enemies and perſecutors: ſeuenthly, for all that are in any neceſſity, or ſuffer any aduerſity, in body or minde.

Chryſ. This prayer for others, as a Father ſaith, of all others is moſt acceptable vnto God: vnto it wee are many wayes obliged, and therefore it is no day to be omitted: And as wee muſt pray for others, ſo muſt wee not be vnmindefull to giue thankes for others, for the benefites conferred vpon all men, for benefites beſtowed vpon all Chriſtians, priuate or publique perſons, and aduiſedly conſidering both the perſons and the benefites ſeuerally, to giue God thankes for them no leſſe then if wee gaue thankes for our ſelues.

3 3 If you aske of whom we muſt looke for all theſe benefits, and vnto whom wee muſt giue thankes, the anſwere is eaſie and ready; at Gods hands wee receiued all, and vnto him alone muſt wee giue thankes: hee is

the

that heareth the prayer, and therfore vnto him alone muſt all fleſh come, this is taught vs out of the bleſſed mouth of our Sauiour; *When you pray, ſay, Our Father which art in heauen, &c.* Lnk. 11.

4 The laſt thing is to know how wee muſt aske; ſurely wee muſt bee furniſhed if wee will ſpeed: firſt, with thoſe three diuine graces, Faith, Hope and Charity: Faith, conſidering that God is able to doe all that hee will, and as much as wee ſtand need of: Hope, conſidering his infinite goodneſſe, and thence conceiuing a deſire and aſſurance of obtaining our petitions: Charity, asking the things onely that may make meerely for the glory of God, and the good and ſaluation of our ſelues and our neighbours: ſecondly, that in aſking wee vſe all inceſſant and important obſecrations, ſuch as in our Litanies our Church vſeth: thirdly, in humbling our ſelues, and ſetting forth our owne vility

4 1 3 3

and indignity, as the most vnworthy wretches in the world.

3 3 I said, that in our businesse with God, as wee must giue thankes to him, and begge of him things needefull, so wee must also offer vnto him our selues, this is a sacrifice vnto him most acceptable, and therefore the Apostle begges it so earnestly of all Christians: *I beseech you brethren, by the mercies of God,* Rom.12.1. *offer vp your selues, a holy liuing and acceptable sacrifice vnto God:* So that nothing lesse is this sacrifice, but our whole liues, our bodies, soules, our goods, within vs, without vs, our thoughts, words and workes, all must bee sacrificed vnto him, and dedicated to his honour, neuer any more to bee vsed after the conceite of our owne peruerse will, but according to the most exact rule of Gods most holy will. And these things which I haue spoken concerning Thankes-giuing, Petition and Oblation, are to bee done

done mentally: for these containe a most elegant manner of continuing in prayer a long time.

2 Now must wee come in a word to vocall prayer, this being either publicke or priuate, in both which is required due preparation and attention, wee will obserue these three things: First, that being about to pray, hee first enter into himselfe, recollecting himselfe a little, and lifting vp his heart to God, hee direct the whole worke hee is about to the onely glory of God, begging of him assistance that he would establish his minde in him alone: secondly, in the progresse of his prayer it is good, that first hee pronounce all the words distinctly, without too much haste: secondly, that by some pawsings, as in the end of the Psalmes, where wee say, *Glory bee the Father, &c.* hee renew his attention, that if his minde bee distracted hee may gather it vp againe, and

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beg pardon of God for this neglect: Thirdly, the prayer being ended, thankes are to be rendred vnto God, and pardon of sinnes and defects therein committed humbly begged.

There is another excellent way of vocall prayer, both easie and full of deuotion, and not subiect to distraction, which we may often vse, but especially in iourneying, and at such times as wee cannot fitly haue opportunity to pray in another sort: And that is to recite the Lords prayer, or any other which wee haue by heart, and that all by leasure, inter-posing so much time betwixt euery sentence as that one may well pawse and take breath, in which distance of time inward consideration is to bee had: first 1 of the signification of the words, secondly, or of the Maiesty of the 2 person to whom wee speake: thirdly, of our owne vile and miserable condition and estate. 3

3 The mixt kinde of prayer, co-

consisting both of mentall and vocall prayer, is more easie then that of the minde, and may bee vsed so often as a man shall finde himselfe, in respect of some indisposition of body or mind, vnfit for meditation.

And this methode of praying may bee vsed, first, concerning the commandements of God: as for example, taking any precept of the Decalogue, or ten Commandements, and to ponder with himselfe how ill hee hath obserued that commandement vntill this houre, calling to minde the sinnes hee hath committed against that commandement, and in minde begging pardon of them: and then concluding with the Lords prayer: secondly, concerning the seuen capitall deadly sinnes, *scil.* Pride, Auarice, Luxury, Enuy, Gluttony, Anger and Slouth, hee may proceed in the same sort, and beginning first with the sinne of pride, hee may first obserue and call to minde

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the ſinnes hee hath committed in
2 that kinde; ſecondly, deſire par-
don for them; and thirdly, ſhut
vp all with the Lords prayer vo-
3 cally vttered. Thirdly, concer-
ning the three faculties of the
ſoule, Memory, Vnderſtanding
and Willl, in which hee may fol-
low the ſame order of *praying*,
mentally and vocally, as before,
1 as for the point; firſt, why God
2 gaue him a Memory; ſecondly,
the ſinnes hee hath committed,
not vſing the Memory to that
end for which God gaue it
3 him; thirdly, cloſing all with the
Lords prayer. The ſame courſe
to bee holden concerning the
4 Will and Vnderſtanding: fourth-
ly, concerning the fiue ſenſes of
the body, the Sight, Hearing,
Taſting, Smelling and Touching;
5 laſtly, euery man may vſe the
ſame forme of prayer in reſpect
of the duties of his Calling, and
that with much profite and facil-
1 lity; firſt, pondering *why* God
hath placed him in that Calling
and

and Degree: ſecondly, how often hee hath ſinned againſt God, in neglecting and abuſing the duties of his Place & Calling; thirdly, concluding all with the Lords prayer from the heart and mouth, to ſtore him with fit graces for his Calling, and forgiue him the ſlips and errours committed in his Calling. 2 3

Now before I put a period to this diſcourſe of prayer, it will not bee impertinent to ſtirre vp the heart of euery Chriſtian to the practiſe of this ſo neceſſary a duety: And the rather for that in this declining age of the world, moſt ſort of people are very remiſſe therein, for the moſt part making it a cuſtome rather then a duety of Religion.

Religion, which indeed is nothing elſe but the worſhip of God, is of all morall vertues the moſt noble, producing many, both inward and outward moſt excellent actions: but of the inward none ſo worthy as that of prayer

prayer and deuotion. This Religion is a vertue resting in the will of man, by which all due worship and reuerence is done vnto God, and prayer being the act of that vertue is the lifting vp of the minde vnto God; for the will moues the vnderstanding to doe all due worship and seruice vnto God.

But how great the dignity of prayer is, may not obscurely bee deriued from Religion whose off-spring prayer is: for if Religion bee a vertue obtaining highest roome amongst all morall vertues, then must prayer which is the act of Religion bee most excellent of all other actes of vertues: for albeit this bee no Theologicall act, yet more loftily then others, it respecteth and looketh at God as at the end and complement of all.

Yea euen from the lifting vp of the minde, which by all the Saints of God is attributed vnto it, the worthinesse of prayer shewes

shewes it selfe; as if the minde giuen to prayer scorned the remembrance of the creatures, lifting vp it selfe to the most excellent Diuinity it selfe: And surely the thing it selfe, if wee consider it according to the conditions of men, seemes to haue extraordinary worth in it: for if so great honour bee atchieued from the acquaintance and neereneſſe of Kings and Emperours, that men value it before riches, or any other thing besides, as the often and much affected ambition of that honour doth testifie; what honour shall wee account that which the often conference and familiariry of God begets.

Vpon this hinge doth hang the commendations of all the holy Fathers and Saints of God in all ages, all of them haue most greedily embraced this care; for this cause haue they hid themselues in Desarts and Dennes, for this alone forsooke all preferments; this was the most fat pasture

paſture of great and worthy minds, and not onely thoſe whom Chriſt by his example taught, continuing all night in prayer, departing into the Deſart by the ſpace of forty daies, and for thirty yeares together without many words, attended his Fathers pleaſure; but euen thoſe fore-runners of his bleſſed comming did moſt religiouſly and duely in all ages reuerence this Diuine exerciſe of prayer; of which, what more vn-excepted witneſſes can bee, then *Abraham* walking the Deſarts, *Moſes* feeding his Sheepe, *Elias* and *Eliſha* inhabiting Mount *Carmell*? Who ſetting aſide all other reſpects, and taking vpon them the worſhip of the onely true God, ſeemed ſo much to forget themſelues, that they ſeemed to carry mindes in the body voide of the body, as it were by prayer tranſformed into God. With ſuch power is prayer endued, that the ſame thing which befell the Maiſter

Maister of all Wisedome, the Sonne of God, whilst hee prayed in Mount *Tabor*, that his countenance was changed, the same seemeth often to befall those skilfull and zealous in prayer, that whilst drawing the Diuine Beames from the society of God, they shew some excellent thing to other men, as from a higher degree to bee looked on, which may strike reuerence into the beholders.

Surely, it must needs bee matter of great sublimity, which as soone as it gets place in mans heart, begets in it an immense hope of felicity: For seeing it is euident, that those good things which make man happy can bee deriued from no other fountaine then from God, which though albeit the most bountifull God doe freely giue, yet will hee haue them demanded of him; it commeth to passe that hee who conceiues to himselfe a firme purpose of this care and endeuour, hath already

already found out the right way of happineſſe, and hath happily entred into the ſame.

Hence is it that our capitall enemy vſeth a thouſand machinations, either to deterre vs from our enterpriſe, or to make vs go on with the leſſe animoſity and courage, for hee knowes, that ſuch as march on valiantly vnder this Enſigne, put all his Troupes to the ſword, themſelues being ſuch as illuſtrate many with the light of God, and ſtirre them vp to emulation: it cannot bee but ſuch as are deuoted to this moſt fruitfull exerciſe, muſt needs proſperouſly ſucceed.

And not without cauſe, for there the mindes beſieged with all kind of euils, do gather new forces, and are made more puiſſant, both to tame the vnruly paſſions, and alſo to acquire more vertues: For albeit they enter vn-armed, yet they go out armed and more valiant to fight; of which, that our Sauiours moſt coura-

couragious confronting of his aduerſaries after his prayer in the Garden, was a ſure argument: For Prayer eſtabliſheth the heart with magnanimity, it is conceiued as if it were with the fortitude and ſtrength of God inſtilled into it: And what can ſo encourage the heart of man as the hand of the Creator ſtretched out to helpe? And how can hee want the Hand, that hath the Heart of his Creator? *Where two or three are gathered together in my Name, there am I in the midſt of them.*

What ſhall I ſpeake of thoſe hidden comforts, the knowledge of God, the contempt of the world, the peace of conſcience, and many other true tokens of the ſonnes of God which are imprinted in the mindes of ſuch as vſe this holy exerciſe? Beleeue it, whatſoeuer by the moſt wiſe and eloquent men and Orators of the world can in this kinde bee ſpoken, is leſſe, then

then these Orators of God by thus exercising themselues doe obtaine. What then ought wee to doe, seeing God requires this incessant duety of ours, but that so much of our short time heere as may be taken from the necessary employment about things of this present life, and our ordinary Callings, should bee *consecrated* vnto prayer? For this is, as it were, the very spirit of life, which lifteth vp man from the dregges of this world, into the fellowship and vnspeakeble fruition of the most hidden things of God.

There are but three sorts of good things in this life, wherewith mans heart is rauished, and all these are most richly attained vnto in this heauenly exercise.

1 That which is profitable is hereby obtained, euen vnto a certaine kinde of immunity, from indigence and need of the profitable good things: for it is plaine, that men addicted vnto prayer are

are lesse vexed with hunger, thirst, heate, cold, and such like, and therefore they vse both meate and cloathing most sparingly. That which is honest they obtaine, euen to the most high familiarity with God: And that which is pleasant they obtaine, euen to the most in-effable and most chaste delights and pleasures of heauen, which in this world they most happily take a taste of. 2 3

That I may therefore giue a right farewell to this point; the drift of all men prayers is to bee so grounded on the vnmoueable rocke of faith, that there bee no hæsitation in him that prayes, but that hee assuredly trusts by Christ to obtaine the good things hee demands; which assurance must be deriued from these 3. reasons which are so strong against all the incursions of sins, passions and all temptations, and so able to affect the heart, as that they can moue euen the stones.

1 *Reason.* God, albeit hee had not 1

not prouided for mans helpe, neither the Incarnation, Paſſion and Death, of his onely begotten Sonne, nor the holy vſe of the Word and Sacraments, nor any other thing; yet of his owne goodneſſe and naturall propenſity vnto mercy, hee is moſt mercifull, nor can hee manifeſt his goodneſſe and mercy in ſo high a degree to his other workes, as in ſparing: for it is the higheſt degree of goodneſſe and mercy to do good to ſuch of whom he is iniuried. Seeing therefore God hath made all his workes to manifeſt his goodneſſe, and nothing makes ſo much to the end of his glory and manifeſtation, as to haue mercy on men moſt miſerable ſinners, certaine hope may be conceiued that hee will grant pardon to them that faithfully aske it, and giue them both grace and glory.

God is more propenſe to do good, then the fire is to burne: if therefore the fire, as often as

nothing

nothing hinders it, burnes and conſumes all that is put vpon it: Surely, nor will God ſo long as nothing with-ſtands him, but haue mercy; but nothing hinders God, nor can, as long as man doth ſeriouſly will and deſire God to haue mercy on him: therefore euen the moſt wicked may hope, if they ſeriouſly deſire it, that God will forgiue their ſinnes, and giue them all neceſſaries.

There was neuer any man liuing from the worlds beginning, ſo *wickedly* giuen to wine, or intemperancy, that was ſo much delighted with the pleaſures thereof, as God is delighted in hauing mercy: If therefore the Drunkard and intemperate man doe not onely willingly take his pleaſures, but is violently carried away with the ſtreame of them: Surely God, without any diſgrace of ſo great Maieſty, nay, with much honour and dignity, doth as it were haſtily runne to take

take those pleasures of shew
mercy: The euent proues it tru
hee therefore sent his Word
to the world, his Sonne, becau
hee is delighted in quicken
of mercy, for his Word runn
very swiftly.

Seeing then that God, w
hee sheweth mercy, doth a
to himselfe honourable, first
the glory of his great N
agreeable to his Palate and
position and therefore plea
to him: yea, let mee say also
fitable; for so many seruants
gaines, as there be men on whom
hee shewes mercy. Who can
so mad and barbarous, as not
conceiue most vn-contro
able hope, and assure him
that the most munificent L
will giue him whatsoeuer he
nitently, and seriously asketh.

2 2 *Reason.* The most merc
God from euerlasting (w
there was none to entreate
nor as yet the world was create
being most propense vnto go

neſſe, fore-ſeeing *Adams* fall, decreed that Ieſus Chriſt our Redeemer ſhould be incarnate, and when the fulneſſe of time came, hee was incarnate of the bleſſed Virgine, was borne, and for the ſpace of thirty three yeares ſuffered all kinds of diſcommodities, and at laſt dying the moſt ſhamefull death of the Croſſe, purchaſed my ſaluation with his pretious bloud, and by this price of his bloud ſo offered himſelfe to the Father for me being but one, as if hee had thought of redeeming none but mee, ſo that his bloud all of it, was no leſſe ſhed for mee, then if Chriſt had ſhed it for none elſe, which the Apoſtle ſeemeth to haue thought, ſaying, *I liue in the faith of the Son of God who loued mee, and gaue himſelfe for mee*; where hee ſpeaketh more particularly then when hee ſaith, *Who gaue himſelfe for vs, and loued vs.*

If then Chriſt ſhed euery drop of his bloud for mee, being but

one; If all his labours, and bloudy ſweate in the Garden were for mee, being but one; If hee cryed vnto the Father with ſtrong cries and teares for mee, being but one, as if the matter had onely concerned the forgiueneſſe of the ſinnes of one man and no more; who can bee ſo ignorant, meditating this, but eaſily will ariſe from the dungeon of deſpaire, and in the midſt of his heart conceiue vn-repellable hope? This reaſon is able not onely to giue health to the ſicke, but life to the dead.

3 *Reaſon.* Beſides the moſt vnſpeakeable loue of God exhibited to vs in Chriſt, who is the foundation of our hope, Chriſt himſelfe hath ſpoken in the Goſpell many things to ſtirre vp our hope; *Aſke and you ſhall receiue, &c.* But aboue all, that; *I ſay vnto you, whatſoeuer you ſhall aske, beleeue that you ſhall receiue it, and it ſhall be done vnto you:* Theſe words to ſtirre vp our minds and beget hope;

hope, are most forcible: *I say vnto you*; As if Christ had giuen his Obligation for the truth of it, to bind himselfe to vnworthy man, requiring onely this condition of vs, that wee hold a good opinion and faith of his goodnesse, that hee will giue vs what wee aske.

And how consonant to reason is this? Is there any Prince that promising faithfully hee will giue to some that aske him, a peece of siluer, so they aske faithfully, that performes no this promise? Or doe any doubt of it that are wise? If then that most high Potentate of heauen and earth, that cannot loose any of his riches; nay, who the more hee giues the richer hee is, do promise to giue to them that aske faithfully, being able to do what hee list with a beck; Who is so mad, that doth not vndoubtedly hope and aske; nay, which doth aske, and doth not obtaine?

Now then if God, who is

most propense to doe good, as the first reason prooues, and of his owne accord sent his Son, his onely begotten Son, deliuering him to most bitter death, that I might by him obtaine what I aske, as appeares in the second reason; And to conclude, the Son of God himselfe, both God and Man, my Redeemer, haue bound himselfe by promise, most ample and most worthy of himselfe, to giue vnto mee what I faithfully aske, as in the third reason: it must needs follow, that I must not onely seuer from all Christianity, but euen from the right vse of reason, or else most constantly hope for the eternall good things of saluation, which I pray for.

The



The Fourth Daies Iourney of the Soule to *Heauen, is Holineſſe of Life.*

THIS indeed is the full complement of all the reſt; to heare the word with iudgement, to meditate vpon Diuine Myſteries with diligence, and to pray vnto God with deuotion, are to ſmall purpoſe, except there follow practiſe and application of all theſe, in the life. Our labour then muſt bee in this diſcourſe, firſt, to giue ſome generall precepts how to acquire thoſe vertues that helpe to the ſanctification of life; and

to roote vp the vices which hinder the increase of godlinesse in our hearts: Secondly, to propose a daily methode of practising such holy duties as being performed will make our whole liues a sweete smelling Sacrifice to God.

1 The ignorance of a sure methode and meanes to beget the seeds of vertues in mans heart, is the cause that so few do arriue at the Hauen of Perfection in any measure: Insomuch that hardly shall one finde one man in all his life that hath attained to any competent habite of any one vertue.

All vertues, as the learned doe well obserue, are either infused into the soule by the onely grace of God, which giueth all good things, or else are acquired by the industry and labour of man, being helped therevnto by the grace of Gods holy Spirit, for the obtaining of which, let him consider these points following.

1 Hee

1 Hee that will attaine to any vertue, as humility, or the like, must know these fiue things to be very necessary.

1 An earnest and great desire of that vertue, which is ingendred: first, by pondering the glorious beauty, nobility, excellency and necessity of that vertue; secondly, how it pleaseth God that a man be adorned with that vertue: thirdly, what examples and admonitions Christ left of that vertue: fourthly, how displeasing and detestable to God the contrary vice is: fifthly, how farre I am yet from that vertue, and what is the cause of it. 1 1 2 3 4 5

2 Prayer, whereby with most earnest supplications he must beg that vertue of God. 2

3 Frequent meditations vpon that vertue; in which hee must reuolue with himselfe, these foure points: first, how pleasing this vertue is to God: secondly, how excellent in it selfe: thirdly, how necessary to mans saluation: 3 1 2 3

4 on: fourthly, what worthy b
nefites and fruites it bring
with it.

4 4 A continuall exercise a
vse, as well of the inward, as ou
ward acts of that vertue.

5 5 Examination, whereby a
discusse himselfe daily touchin
his defects against this vertue.

2 2 Albeit all vertues are desir
able, yet the more easily to gai
the habite of them, wee m
take some one by the space of
month, or as shall bee needfull
wherein to exercise our selues,
and so long to frequent the acte
thereof vntill wee haue gained
some habite therein: else wee
shall hardly euer come to a wish-
ed end.

3 3 Before all things, those ver-
tues are most to bee loued and
laboured for, which are of most
moment, and which euery one
knowes to bee most necessary for
him; the rest by little and little
are to bee sought for: And sure-
ly, to speake generally, two ver-
tues

tues seeme to bee chiefest, and most necessary for all men, Humility and Charity.

4 It is profitable in acquiring of vertues to reade some booke, or chapter, writing of that vertue we propose to our selues, and of the contrary vice. 4

5 And it will bring no small furtherance to gather some choice sentences from Scriptures, and Fathers, and prophane Writers, to be committed to memory, and and often to bee repeated. 5

6 Lastly, it is most profitable to propose the example of some Saints of God, who haue excelled in that vertue; but chiefly the example of Iesus Christ, to bee imitated. But before I depart from these instructions, how to acquire necessary vertues for sanctification of life, let mee reueale vnto you the rules of two deuout and learned men, which they aduise to bee obserued in this affaire. 6

The one is Saint *Bernard*, who

Ber. libel. de formula Hon. vitæ.

giues two rules very profitable for the attaining vnto perfection: If (saith hee) thou wilt fully obtaine what thou entendest

1 two things are necessary: First that thou with-draw thy self from all transitory and earthly things, that thou regard them

2 more then if they were not: Secondly, that thou so giue vp thy selfe to God, as that thou neither say nor doe any thing but that which thou constantly beleeuest is pleasing vnto God.

1 The first thou shalt by these meanes attaine vnto.

1 By all meanes which thou art able to doe, thou shalt vilify thy selfe, reputing thy selfe to be nothing, and beleeuing all other men to bee good, better then thy selfe, and more pleasing vnto God.

2 Whatsoeuer thou shalt heare or see in men professing Religion, except it bee euidently flagitious and prophane, think that it was spoken or doue with

good

good intent, albeit it may seeme to the contrary: for humane suspition is no true guide, but easily deceiued.

3 Thou must labour to displease no man. 3

4 Neuer at any time, speake any thing of thy selfe that may seeme to import thy owne praise, albeit hee bee neuer so much thy familiar with whom thou speakest, nay, labour more to silence thy vertues then thy vices. 4

5 Speake not ill of any man, albeit the thing bee neuer so true and manifest, except it bee so that otherwise thou shouldst betray the truth. 5

6 More willingly apply thy eare to the commendations then to the dispraises of any man. 6

7 When thou speakest, let thy words bee few, true, ponderous, and of God. 7

8 If any man propose vaine things vnto thee, as soone as thou canst cut off his speech, & turn thy selfe to the things that are of God. 8

9 Regard

9 9 Regard not whatsoeuer be-
fall thee or another, albeit mos
deere vnto thee: if it bee aduer-
sity, bee not thou grieued; if pros-
perity reioyce not, but thinke it
all nothing, and praise God.

10 10 Haue all the care that pos-
sibly thou canst, that thou intend
diligently things profitable for
thy soule.

11 11 Flee occasions of much
speech, for it is better to be silent
then to speake.

12 12 When thou seest a-
thing that displeaseth thee, looke
if it bee in thy selfe and cast it
off: if thou seest any thing that
pleaseth thee, looke if it bee
thy selfe and hold it fast; if it be
not get it, and so shall all things
bee vnto thee as in a glasse.

13 13 Do not murmurre a-
man concerning any thing (ex-
cept thou beleeuest it will profit)
how burthensome soeuer the
thing be that thou hast.

14 14 Neuer affirme or deny a
thing pertinaciously and stiffely

but let your affirmatiues and negatiues bee powdered with the salt of doubtfulnesse.

15 Alwaie abstaine from immoderate laughter, laugh but seldome, and with few men open thy mouth. 15

2 The second necessary point to Perfection is thus obtained. 2

1 In prayer bee instant and intentiue with great deuotion, both on daies and seasons appointed for it, and also in priuate, and that which thou offerest in prayer offer in thy heart; and that thou maist confirme the things thou readest, diligently thinke on them againe & againe, and imagine the state and condition of them, in whose memory thou shalt speake these things. 2

2 Euer haue in thy minde these three things: First, what thou hast beene: secondly, what thou art: thirdly, what thou shalt be. What thou hast bin, because a filthy seede; what thou art, because a vessell of dung; what thou shalt 2 1 2 3

ſhalt bee, becauſe a banquet of wormes.

3 3 In like manner conceiue the paines and torments of thoſe that are in hell, and that they ſhall neuer bee ended: and for how ſmall and ſlender pleaſure, they ſuffer ſuch great euils.

4 4 So maiſt thou imagine the glory of heauen, and that it ſhall neuer be ended, how ſhortly and quickly it is acquired, and how great griefe and ſorrow may they iuſtly conceiue, who for ſo ſmall a thing haue loſt ſo great glory.

5 5 When thou haſt any thing or feareſt to haue which diſpleaſeth thee, thinke that if thou wert in hell, thou ſhouldſt both haue that, and alſo whatſoeuer thou wouldſt not haue.

6 6 And when thou haſt that which pleaſeth, or thou wiſheſt to haue, thinke that if thou wert in heauen, thou ſhouldſt haue that, and whatſoeuer thou wouldſt haue: but if in hell, thou ſhouldeſt neither haue that, nor yet that,

that which thou wouldst haue.

7 Whensoeuer any Saints day is celebrated, thinke of him how great things hee sustained for the loue of God, because they were short things that hee suffered; and what things hee hath obtained, because they are eternall good things. 7

8 In like manner thinke, that the torments of the good, and ioyes of the wicked doe quickly passe ouer; and that these with their vndue ioyes haue gotten eternall punishment, but those with their torments haue obtained eternall glory. 8

9 Whensoeuer any slouthfulnesse ouercomes thee, then take vnto thee this writing, and diligently ponder all these things: and thinke on the time which thou so looosest, that those in hell would giue the whole world for it, if they had it. 9

10 When any tribulations doe afflict thee, thinke with thy selfe that those in heauen doe 10

want

want them: in like manner when God ſends thee any comforts, thinke that thoſe in hell do want them.

11 11 Euery day when thou lieſt downe, examine diligently what thou haſt thought, ſaid, and done that day, and how thou haſt ſpent the time which was giuen thee, in which to lay hold on eternall life; and if thou haſt well ſpent it praiſe God, if ill and negligently, lament it heartily: if thou haſt thought, ſaid, or done, any thing which gnaweth thy conſcience, eate not vntill by repentance thou haue diſ-burthened thy ſelfe.

12 12 This for concluſion I ſay: that thou imagine two Cities, the one full of all torments, which is hell, the other full of all comforts, which is heauen, and vnto one of theſe thou muſt of neceſſity come: Behold what it is that can draw thee vnto euill, or hinder thee from doing good. ſurely I beleeue there is nothing

that

that thou canst find in this whole world.

Sure I am, that if thou dost well obserue and doe the things that are heere written, the holy Spirit shall dwell in thee, and shall perfectly teach thee to doe all things, therefore thou shalt well performe these things, and not neglect them, reade them twice euery weeke, on Wednesday and Saturday, and as thou shalt finde thou hast performed what is written, praise thy God who is good and mercifull world without end.

Now followeth the exhortation of *Thomas Aquinas*, which hee made vnto a friend, wherein hee proposeth a fit way of attaining both Diuine and Humane wisedome. *Aqui. Opusc. 68.*

Because thou hast desired to know of mee, beloued brother in Christ, how thou oughtest to behaue thy selfe in acquiring the treasure of knowledge, take this counsell from mee in this busi-

nesse,

neſſe, that thou maiſt by and by
paſſe by the little Riuers into the
maine Sea, becauſe by things of
more facility it behoueth vs to
paſſe to things more difficult:
This then is my admonition and
thy inſtruction.

1 Firſt, I command thee to be
ſlow of ſpeech, and that thou do
ſlowly aſcend to ſpeake of any
2 buſineſſe: Secondly, imbrace
3 purity: Thirdly, neglect not to
4 giue thy ſelfe to prayer: Fourth-
ly, ſhew thy ſelfe amiable and
5 uing vnto all men: Fifthly, be
not inquiſitiue of other mens
6 actions: Sixthly, ſhew not thy
ſelfe very familiar to any, becauſe
too much familiarity breeds con-
tempt, and miniſters matter of
with-drawing thee from thy ſtu-
7 dies: Seuenthly, put not thy
ſelfe at any hand, into the deeds
and words of worldly men:
8 Eighthly, aboue all things ſhunne
9 diſcourſes: Ninthly, omit not to
imitate the foote-ſteps of good
10 and holy men: Tenthly, reſpect

not of whom thou heareſt, but what good thing ſoeuer it bee, commit to memory: Eleuenthly, 11
the things which thou heareſt or readeſt, giue thy ſelfe to vnderſtand them, and certifie thy ſelfe of all doubts: Twelfthly, vſe all 12
diligence to commend to the treaſure-houſe of thy minde, as much as poſſibly thou canſt, euen as one that is deſirous to fill a veſſell: Thirteenthly, ſeeke not 13
after things beyond, and aboue thy reach. And following theſe ſteps, thou ſhalt carry, and bring forth on thy ſhoulders, as long as thou liueſt, both boughes and fruites moſt profitable into the Vine-yard of the Lord of Saboaths: theſe things if thou doſt follow, thou ſhalt attaine to the thing thou affecteſt.

Now hauing laid theſe ſhort grounds of procuring the vertues tending to ſanctification and holy perfection, as an entrance to the ſequent Treatiſe, you may remember that in the front

front of this last part, hauing sa
that the ignorance of a certa
methode and Art whereby to
rect vs to the attaining of C
stian perfection, and the kno
ledge of a right seruing of G
was the onely cause why so m
Christians came so farre sho
their duty & drift heerein, a
scarce one was to bee found
had made any competent pro
into the habite of any one
tue, I must now, as my
ground of this Discourse, ac
ding to my promise, set forth
methode and Art of seruing G
aright to euery mans view.

Wherein for our better proc
1 ding I will, first, giue some ma
generall instructions to direct
2 in all our actions: secondly, so
more particular, for the repay
of that slaughter which sinne
3 made in mans soule: third
will speake of the loue of G
and of the things which
ought to loue: in which
consists the fulfilling

aw, and of all our good works.

1 If it be true which S. *Ambrose* writeth, that the ignorance of order and manner whereby things are to be done, doth much trouble and deface the quality of mes desert and worke: and that ee is not to bee thought to haue he full knowledge of any thing, who knoweth what is to bee one, but yet knoweth not the rder whereby hee is to proceed herein: Then it is manifest hat it profites very little that a nan do know all that is written concerning the seruice of God, if withall hee bee ignorant how, nd by what meanes the same is o bee put in practise. 1

And albeit all Arts, and knowedge of good things doe flow rom the supreme Artificer God, and many are enlightned with his goodnesse, and prenented with the blessings of sweetnesse, yet are wee not for hat cause, to omit our duty, nor is the obligation of doing what

is

is in our power dissolued, searching into his Precepts and Will, and such things as are ne cessary for vs, to the end that we may doe what is pleasant in his sight: to which purpose this present methode is necessary, whereby wee may know and beare to put in practise all those excellent things which the holy Scripture teacheth vs.

Nor let any man thinke it superfluous, that wee shall haue instructions giuen vs, helping the seruice of God, seeing the whole Scripture witnesseth it, and the Apostle expressely, that 1. Cor. 3. wee are Gods fellow-Labourers. But wee cannot say, that he doth truely or sufficiently helpe, that doth not helpe so much as he can, and ought to helpe: Nor is it any thing else for vs to beehold pers vnto God, then to moue the soule in all our workes, as much as wee can, to repaire the grieuous losses which sinne hath brought into the soule, and

pure

purely to loue God aboue all.

Besides, there is no cause why any should excuse themselues in that the annointing of the Holy Ghost doth teach all things, and so there should bee no vse nor need of any Art, or methode, whereby to learne the seruing of God. For that is true, but yet so as that wee bee not wanting vnto the Spirit and to our selues, in searching and labouring by all holy meanes to come to that knowledge: For the holy Ghost teacheth not those that are altogether vn-willing, much lesse such as reluct and striue against it.

Nor let any thinke this sweete yoke of the Lord to bee heauy, in spending so much time to attaine so high and heauenly wisedome, whereby to vse this methode of seruing God aright: For if vsually men spend three, foure, or more yeares in Grammer, Logicke, and other inferiour Arts, nay sometimes all their liues,

liues, if they ſtudy to bee perfect in it: how much better ſhall he beſtow his whole life, to learn perfectly this moſt heauenly Art to teach vs which, our moſt deere and heauenly Maiſter Iesus Chriſt came downe from heauen vnto vs, and with ſo much labour and paine performed it: therefore let not any bee diſcouraged in following this course, if hee finde in himſelfe many disabilities: for herein it chanceth him as to an infant, for hee hauing a ſoule, hath not yet the vſe of reaſon, and hauing a body feete and legges, yet cannot goe but when hee beginnes to grow and to moue the members of the body, hee can goe, yet for all that with much difficulty, and often falling, vntill increaſing in yeares and by continuall exerciſe, he goes ſo freely, that whē he liſteth he can runne: The ſame thing hap-leth out in holy exerciſes, when one beginnes purely to ſerue God; for albeit the ſoule be

ſound, yet it is ſo bound and burdened, & ſo without power wherby to moue it ſelfe in this iourney to God, as the whole Scripture declareth, that we cannot walke at all, and if wee bee moued ſomething towards it, yet it is with ſuch difficulty, faintneſſe and fallings, as that our walke is but a very ſtanding ſtill, if not rather a very going backewards; but when we ſhall haue practiſed this methode and meanes of ſeruing God, for ſome ſhort time, wee ſhall grow to ſuch ſtrength therein, that wee ſhall doe things which before wee durſt not hope for, and ſhall ſo runne through theſe high and heauenly iournies, as that our motions may rather bee called the motions of Angels flying, then of men walking on the earth.

And it is much to bee forewarned, that no man make any pretext or excuſe of ſeruing God in this enſuing manner, as contenting himſelfe with the ordinary

dinary manner of seruing God
bee sufficient to bring him to sa-
uation; for it is the will of God
1. Thess. 4. euen our sanctification: and no
our sanctification for some shor
time, or in some one part of bo
dy or soule, but during
whole life, and throughout
whole Spirit soule and body. Se
ing then that the louers of the
world are neuer satisfyed with
riches, honours and pleasures
but still wish and seeke for more
yea God commanding the con
trary; neither let vs bee conten
with present graces and vertues
but labour for an increase of al
graces, and of that Crowne
glory which wee daily expect
seeing God so earnestly desi
that wee should obtaine it: and
if so bee our mindes and app
tites bee not therefore set vp
this course of godlinesse, beca
it is profitable for vs to saluation
yet let them for this cause inla
themselues to the highest exte
of seruing God, because the
know

know it is the will of God, that in all things wee might bee magnified, as the ſonnes of ſuch an eternall Father, who is in heauen, and admoniſheth vs ſaying, *Bee yee holy, becauſe I the Lord your God, and Father, am holy.* Leu. 19.

Hauing promiſed thus much concerning the harmes which enſue the ignorance of a certaine methode in ſeruing of God, I will now deſcend to the firſt part, which is the generall inſtructions directing vs in all our actions, wherein wee muſt obſerue theſe ſeuen ſeuerall inſtructions and helpes.

1 *Inſtruction*, That knowing our ſelues to bee naked, miſerable, and of all good things indigent, wee ſhould labour euer by all meanes to procure the grace and helpe of God, that there may bee ſuch a change made in our ſoules, whereby wee may feele that our will inſiſts vpon this, not to ſeeke the things that are our owne, as our owne, but to 1

seeke God, and whatsoeuer good thing is in him; and our selues as the thing that is of God, and wherewith of his infinite goodnesse and mercy hee wilheth himselfe to bee serued: so that wee hold euermore his most excellent graces, and infinite glory as our owne goods, nay farre more excellent then our owne: and that wee praise him and reioyce in him more then in any good thing which either we haue, or hope for, or can happen vnto vs, accounting it a perfect happinesse, that the Maiesty of God may possesse infinite good things, and now it doth possesse, and as not hauing any care or regard of our owne selues; yet labouring by all meanes that wee may bee receiued into heauen, where wee may behold him, and more perfectly enioy him, not for our owne ioy and comfort alone, but for that, the Diuine Maiesty being of infinite glory, of his infinite goodnesse would

haue

haue vs to bee so magnified, with the sublime inheritance and riches which himselfe possesseth, and with him, all those which for their last rest and good, doe desire, that the Diuine Maiesty may haue so great glory as it hath: and this is to bee one Spirit with God, and is the summe of *all Christian* perfection.

For it is a doctrine cleere by the sacred Scriptures, and holy Fathers, that wee were all brought forth into this world, not to rest and settle vpon the *brittle* good things of this life, and in them to solace our selues, seeing they are the least, lowest and vilest of the good things of God; but that vsing them so farre forth as they serue for our necessity, according to Gods ordinance, wee spend our whole liues in the sublime and high workes of our great God; who to this end created vs, that hee might make vs blessed, and the enioyers of his owne selfe, who

is an infinite good, in whom wee ſhall farre more eminently, and aboundantly poſſeſſe all good things, then wee are able to imagine.

Againe, wee may obſerue that albeit God haue not tyed vs vnder the commination of eternall death, that wee ſhould perpetually intend nothing else but his obſeruance, but only then, when any of his commandements are to bee obſerued: yet by the law of equity, whereby wee ought to obſerue our ſelues, as the ſonnes of ſo great a Father; not onely men of a Religious Profeſſion, but euen all Chriſtians, are bound to procure vnto themſelues a more ſublime and heauenly degree of ſanctity, and euermore to ſerue that ſo mighty a Lord and Father. For it was not of ſome few, but of all in generall, that the Lord pronounced thoſe words; *Let us make man according to our owne Image and Similitude:* And the-

is man wholly found according to the image of God, when hee exerciſeth himſelfe heerein, to know and loue the wonderfull things of God, taking exceeding great ioy thereat.

And in the Goſpell hee ſaith, *Bee yee perfect, as your heauenly Father is alſo perfect:* Surely it is moſt meete, that hee bee holy, who is the ſonne of him, whom Seraphines inceſſantly call Holy, Holy, Holy: that neuer forgetting whoſe ſonnes wee are, we ſhould not thinke it ſufficient to be holy in a low degree; but, as our frailty will ſuffer vs, to ſtriue for the goale of all perfection; abſtracting our hearts from the loue of all earthly things, and reflecting them vpon our Father who is of infinite goodneſſe, and with great affection illuminateth and ſanctifieth all that come to his Maieſty, as to the Father of infinite dignities and excellencies. Math. 5.

Knowing then our Obliga-

tion whereby wee are all bound to this duety of holineſſe, and chiefly ſuch as haue taken vpon them the office of Guides and Shepheards. Let vs withall remarke, that as in this world, the greateſt neereneſſe and friendſhip which a mortall man can obtaine with a King is, that hee bee of one will, deſire, and affection with him; ſo true ſanctity heerein conſiſts, that a man bee of one ſpirit and will with God. But to come to this ſublimity and heighth of honour, it behaueth him to trauaile through the paſſages of all vertues, which the holy Scripture euery where deſcribes, and the Sonne of God with ſo much labour hath taught vs. Thus hauing ſeene, as through a caſement, wherein conſiſts our change from men naked, miſerable, and deſtitute of graces, to diuine and heauenly ſeruers of God, *ſcil.* by ſeeking nothing but the good will of our good God in all our actions

wee

wee proceed to the instructions following.

2 *Instruction*, That wee euer haue an eye to the end and scope, by which wee ought to bee admonished to doe those things that serue for the reparation and remedy of our wounded soules: yea, whatsoeuer wee determine to doe, before all other things, the eye of our obseruation must bee vpon the end that moues vs to the action: This is most necessary to bee knowne, and euery moment to bee looked on: for there is no worke that hath in it more goodnesse, then it receiues from the end for which the work is done; which end if it bee euill, the worke also must needs be so, although of it selfe otherwise it were good. 2

Seeing then God is an infinite Good, that must needs bee the greater good worke which is more purely performed in his sight: For declaration whereof it is to bee noted, that it beho-

ueth the seruant of God, wh
would please his Lord, to plan
in his soule a very puissant wi
or habite of willing ingendre
of strong and frequent actes o
willing it: which will or habit
so ingrafted in him may moue hi
and make him thinke, that wha
soeuer hee doth in body or soule,
whatsoeuer hee shall thinke or
speake, nay, all the vertues he
shall acquire, together with th
same remedy of his soule, and
his deuotion; I say, that all th
things are done, because G
would haue it so, doth euer
quire them of vs, and is for
infinite goodnesse most wor
of them; or else because, th
by these duties hee should pe
forme something acceptable
him.

Ioh.15. Once the Diuine Maiesty s
to his Disciples, That for
cause hee spake vnto them, that h
ioy might bee in them: But this
the ioy of God which is in vs,
one faith, whereby hee vouc
saf

saſeth to reioyce concerning vs, namely, when wee are obedient to his will. But no manner of seruice is so acceptable to him, as that the seruant of God should so will that which hee willeth, so desire what hee desireth, that whatsoeuer himselfe is or can be, may with all his force bee powred out to the obedience of God, as hee that in euery worke conceiued no other end which might moue him to worke, then to bee willing to pleaſe God, and to do a worke acceptable to him. This I say is the thing I meane, that he should in some sort forget the good and glory which may befall himselfe from the practise of vertue, being onely mindefull of God which requires it; and for this cause onely would doe it, because God willeth it, and commandeth it, and not without great cause, of his goodnesse, requires it. To make this plaine by example; Conceiue a sicke man who for the recouery of his health

Aug.

health desires some meate, or medicine, and not onely desires it, but procures it; in the meane time it fals out, that some deere friend of his fals sicke of a more dangerous disease, and stands much more need of that meate or Physicke: heere hee that was first sicke being vnmindfull of his sickenesse how great soeuer, and of that desire hee had to it for his owne sake, beginnes now to desire the same, and to procure it not to himselfe, but to his friend: so that the loue to his friend makes him desire and procure that which is needfull for himselfe, not to satisfie his owne necessity, but the necessity of his friend: so that after hee hath by sundry wayes busying himselfe found it, hee perceiues in his minde a certaine boyling desire to get it for his friend, as forgetting that hee needs it himselfe, and hauing gotten it, reioyceth greatly that the will and necessity of his friend is satisfyed.

The

The like ought it to be to him that ſhould moue the ſeruant of God to euery deſire and worke, euen the like by all meanes: namely, that in his ſoule hee feele an inſtinct whereby to deſire and do that is good: but that deſire muſt be becauſe God willeth that the thing bee done, and by that leades a man to performe obedience to him, as if it were very neceſſary to him; and euer forgetting that by theſe vertues which hee ſought, deſired, or wrought, hee ſhould attaine glory and ſaluation. For it is a farre more neceſſary end, that wee therefore worke becauſe God would haue vs to doe it, and for his goodneſſe which moues vs to loue and ſerue him, then that wee our ſelues ſhould poſſeſſe glory: For wee ought to deſire that wee may enioy glory and good things chiefly for that cauſe becauſe God would haue vs to deſire and haue them, and that in hauing them wee might

loue

loue him, and after an excellent manner ſerue him, and not for our owne profite, ioy, or glory.

And ſo great is the magnificence and goodneſſe of GOD, that by how much as wee doe in this manner the more deſire or do any good thing, ſo much more ſhall be our glory in heauen. This inſtruction, I confeſſe, may ſeeme vnto many, to be full of difficulty: but ſurely, the beginnings of all things doe appeare to be ſuch to all beginners: for they iudge they ſhall neuer attaine to that they haue begunne: but yet ſo long doe they exerciſe themſelues in thoſe things, that by continuall exerciſe, they become Maiſters, where at firſt they durſt not call themſelues Schollers.

And obſerue it for trueth, that if any man haue a will inflamed with deuotion, hee ſhall doe all theſe things with ſuch facilitie, that in a ſmall ſpace of time hee may ſeeme to haue done wonderfull things. But vnto him, who is

is not enkindled with ſo great a flame of deuotion, this muſt be a rule which wee now lay downe, wherein ſhall diſtinctly bee touched the manner and reaſon which hee muſt obſerue in attaining vnto it. Let a man on the one ſide propoſe God as his chiefeſt friend, and himſelfe on the other ſide: when the will is moued to deſire any vertue, or profitable thing, let a man conſider with what end hee is moued, and hee ſhall perceiue for the moſt part, that hee is moued either with feare of puniſhment, or loue of glory and vertue: Now this motiue ought not to ſatiſfie vs, although it bee not euill, but ſeeing mans will preuented and aſſiſted by the grace of God, hath ſo much freedome and power, in ſome meaſure, as to forſake the one, and chuſe the other; and ſeeing we know the will of God to be much more excellent, and more woorthie to moue vs, then our owne will, we

wee must now forbeare to bee moued after that manner as wee haue beene, and turne all our will to desire the same thing after the best manner, namely, because he would haue it so, who is worthy of all obedience.

Surely, he should of right account himselfe vile and wretched who desires or doth any thing, moued thereunto with a naturall desire, albeit the thing be good and holy, seeing hee hath euer the will of GOD present before him which should moone him euer to will and desire; but chiefly, seeing GOD giues euer such strength as that one may forsake his owne will, as it is stirred vp with a naturall desire, albeit good desire, and be moued with a heauenly desire.

And so much difference there is betwixt these two scopes and motiues, that nothing in this world differs more from another, then these two doe the one from the other; so that the one of these is

is incomparably more excellent then another: as the Sunne exceeds the brightneſſe of a candle; the Sea, a drop of water; infinite talents of Gold, a peece of Lead. Therefore let vs euer endeuour to deſire, and worke, being moued with ſo happy an end and motiue, ſeeing the Diuine Goodneſſe moſt deſirous of our aduancement and glory doth binde vs to do all our workes, corporall and ſpirituall, great and ſmall, proceeding from the body or the ſoule, euen ſuch as are done according to our naturall diſpoſition, to do them, I ſay, onely becauſe it is the will of God wee ſhould doe them. For all our actions from the leaſt to the greateſt, ſerue for the conſeruation of this naturall life; and as wee cannot forſake them, ſo in vſing them for the loue of God they much further to the increaſe of a holy and happy life: and ſo the leaſt and meaneſt worke wee doe is, in the ſight of God, of more

more worth then the beſt and higheſt action performed of him that hath not the ſame ſcope. And indeed it is a thing wonderfull and worthy of memory, that in the ſight of God it ſhould bee a thing of more diguity to eate meate with this ſcope and motiue, then with any other motiue, as namely, that wee enioy the glory of heauen, to faſt, or powre out our bloud for the truth.

Not that it is not an excellent thing to deſire the poſſeſſion of heauens glory, but for that this motiue is ſo much more excellent then the other, as the whole world ouer-values a mus ſhell. That therefore wee may bee induced, through this happy motiue, to doe all that wee doe, all the motions of body and ſoule bending vnto this end, wee muſt bee very intent that wee neuer paſſe from one worke to another, nor neuer beginne any worke vntill wee feele our ſelues

ſelues to bee moued vnto it for this, that wee thinke, or know, that God would haue vs to doe it: For which purpoſe wee muſt know, that God with an infinite iubile and deſire, wiſheth to bee beloued or poſſeſſed of all men, and with the ſame will, wiſheth that with euery motion of loue, which in euery moment of our liues we work, we ſhold loue him: and how often ſoeuer we ſhall loue, or do any other thing, wee ſhould doe it, being attracted thereunto with this his infinite will: ſo that this is the rule wee muſt follow in all things, that whenſoeuer wee will doe any thing, wee muſt neuer beginne it, vntill hauing firſt caſt our eyes vpon God, wee ſhall perceiue that wee deſire this for the infinite ioy which hee hath of this our good worke. Which being ſenſibly knowne, that God is moſt worthy to bee obeyed and ſerued in this ſo ſublime a nature, then obeying this will, we bring into

into execution whatsoeuer we determined, as altogether forget full of our owne good. For it it is, that his blessed Will wh created all wils, should haue the preheminence and dominio ouer all wils, that not onely the should obey him in all hee com mands, but also that whatsoeu wee doe, wee should doe it, forgetting to performe our own proper wils, and obtaine o owne glory, but that both in one and the other Gods ho will may be fulfilled, without a other respect.

But because as many men think themselues rich, when indeed they are but poore, reckoning their chickens in the shell; m many thinking they feele the h motiue and esteeming themsel to haue done great things, do at length finde they are but fmall for it easily falleth out, that o considering the sublimitie th consists in louing of GOD, a desirous of those excellent an tru

true good things, and also being in the fauour of God and state of saluation, hath an enkindled desire to enioy that loue, and yet that desire is no perfect worke.

For albeit that desire be of a thing that is perfect, yet is that desire no perfect worke, if the perfect motiue of the minde bee wanting, namely, that such desire proceed from a strong wil we haue, to desire such loue, because God would haue vs to enioy it to our aduauncement, which hee greatly desires. The same that wee say of this desire, may also be spoken of many, who are carried with a great zeale of saluation of Soules, or good of the republike; and such as are hungry and thirstie for Righteousnesse, and weepe for the euilles which they see and know to bee in the world: all which things are good, but yet may bee most abiect and defectiue, if they want the said true motiue and scope: therefore wee must be very regardfull, that what-

whatsoeuer wee doe, we be mo
ued vnto it with this motiue.

And that wee haue spoken
these words, ought to be vnde
stoode and practised in all tho
infinite motions which doe off
themselues to the Soule of wh
kinde soeuer, yea in the resis
ing of euery temptation: for w
must so labour, that Gods wi
may reigne in ours; as that no
thing must arise from our will
lone.

It is true, that such as ente
into this course, shall find muc
difficulty, and spend much time
in acquiring this excellent mo
tiue: but let none be discoura
ged, for doe not many worldl
men labour all their liues for v
things of no worth, & yet do no
obtaine them? But we shall sure
ly obtaine this gift, if with inc
mous humility wee labour for
with perseuerance: but he ough
greatly to reproue himselfe: who
shall thinke it is of any estimati
on, dignity, or price, to obserue
the

these things, and yet shall not for the greatnesse of the rewarde promised, which is to obtayne the said motiue, be stirred vp to seeke it.

And surely, it is not amisse to pre-admonish all men, that at the beginning, great coldnesse will happen vnto him that directs his workes after so high a pitch, doing all things to God alone: and hee may wonder, that hauing taken the more sublime way, yet hee should finde lesse deuotion, as hee may wonder, that approaching to the fire, yet feeles it growe more colde: but we must know, that whoso doth well consider the cause heereof, shall finde, that of necessitie such coldenesse will seize vpon him, and yet his worke is of no lesse worth: for the cause heereof is, for that we neyther doe nor loue any thing more for our owne proper good, as we were wont, and is naturall vnto vs: but for the onely loue of God: wee re-

mooue from vs the roote, from whence commonly and naturally all ioy and pleaſure was wont to ſpring, that is, our owne good and quiet; and wee aſſume to others good, namely, the glory of God, for the reſt and end of our labours: which being a ſupernaturall thing, and vnaccuſtomed to vs, no wonder if it bring much paine to make ſuch a change. From this ariſeth our luke-warmeneſſe; vntill wee be accuſtomed to feele, eſteeme, prize, loue, and much more the valew GODS glorie then our owne, as the thing which we loue much more. And hauing gotten this, then wee ſhall approach the fire that will not ſuffer any cold fit to tarry on vs.

Now the end being known for which we muſt doe all things, ſome may admire, that ſeeing the ſacred Scripture, chiefly the Goſpel being ſo perfect, and requiring ſuch exact obedience; yet it ſeemes not euer to propoſe the

end and motiue, when it admoniſheth, commendeth & prohibiteth, but for the moſt part either threatens puniſhments or inuites by promiſing glory.

To this I ſay, that our bleſſed redeemer the Sonne of God, the author of all Euangelicall doctrine being in himſelfe moſt perfect, did often in his owne perſon take vpon him the things which belonged to our frailty and infirmity, that hee might deſcend to our frailty, as fleeing, hiding himſelfe, ſeruing death, &c. ſo his pleaſure was to write his doctrine in ſuch words as our fraile and miſerable conditions required, who for the moſt part are moued to do all things either for hope of glory, or feare of puniſhments.

But yet obſerue withall that as our Sauiour took vpon him theſe our infirmities with great perfection and loue, ſo the Saints of God doe heare the Goſpell and accordingly doe liue, mooued with threatnings and promiſes

therein contained, yet without the losse of the excellent motiue of which we haue spoken. Whereof if any man doubt, and thinke these not to be compatible or consta̅d together, namely the threats of hell and glory of heauen, with the motiue of Gods will: let him consider, that when our Sauiour saith, *except ye also repent ye shall likewise perish*; in this threatning are two things to be noted. First the punishment threatned. Secondly, the will of God, wherewith God threatens: and this is his will, that we should serue *him* and not perish. The true seruant of God, ought to obey this precept, not that he may auoide the punishment, but because God who threatens would haue vs to repent, and not to fall into that punishment. So being mindfull that Gods desire is wee should serue him, and not fal into so great an euill, as once forgetting the punishmēt, we repent & turne to God. With this perfection there-

fore

fore do we work, yet mooued by the cõminations of the Scripture. And so the Scripture conteining that most high and perfect serving of God, albeit withall, it hath that which seemes to be of frailty and infirmity, whereby to stoopeto our frailty, and to moue vs to doe as our frailty requires.

And that promises and threatnings in Scripture are thus to be vnderstood, may appeare by that first and great couenant of seruing God with all the heart, &c. which he doth not sufficiently perform, who towards God doth not bestow all his powers to serue him, and both to desire celestiall glory, and abhorre the paines o. hell, as well desiring that, as detesting this in the same manner as we haue spoken: namely that the last and chiefe end of both be, the fulfilling of Gods will and his obedience and glory. Mat. 22.

3 *Instruction.* That it becommeth all men, but chiefly those who are sacred persons, to serue

God according to this more sub-
lime and heauenly manner.

There is no doubt, but the
God being in the highest heau
is also iustly esteemed for the m
high God; but the seruice and
bedience due vnto him, must
performed in a most sublime
exact manner. That which
Math. 19. Sauiour said to one hee mean
al, if thou wilt enter into life, k
the commandements: it was
the young mans taske alone,
thou wilt be perfect, sell all th
hast and giue vnto the poore: h
euery mans part is in that seruice.

This was well pattemd ou
vnto vs by the sonne of Mar
it selfe, the Sonne of God, w
forsook all things on earth, wh
sacred life was exercised w
many grieuous labours, not
that most holy and princely p
son stood need of them, but b
cause it much concerned u
imitate those sacred steps; he stoo
become a seruant that he mig
teach vs to serue. In all things
serue

ſerued, that we might vnderſtand what a labourſome and exact ſoule in all vertue that muſt be, that rightly deſires to ſerue and loue him: No man is exempt from that great commandement of louing God with all the heart, with all the ſoule, with all the minde, with all the ſtrength, with all the heart, with all the affections, all the ſoule, with all the life, all the minde, with all the vnderſtanding: all the ſtrength, with all the externall things of the body. It is the part of the heart to know, of the ſoule to will, of the minde to be able: of the ſtrength, from the heart, ſoule and will, to know will and be able; nor only with the good health of the body, with ſtrength, beauty, agility, and other gifts, but alſo with our riches, dignity, and authority, to glorifie God, and do him due and meet obedience.

So that whatſoeuer good thing we can doe in heart, ſoule, minde, and ſtrength, God requires

of euery one vnder the neceſſitie of a commandement. Yea when all is done that was commanded vs, we may ſay we are vnprofitable ſeruants.

If he bee worthy of reprehenſion, who going about to do ſome neceſſary and profitable thing, ſhall ſlightly caſt it off, and put himſelfe into ſome baſe and abiect buſineſſe; How much more is he to bee blamed, who being borne to this end, that with all his heart, ſoule, minde, & ſtrength he ſhould ſerue the Lord, who is moſt worthy thereof, and from whom there is moſt benefit to be expected: yet omits this and betakes himſelfe to the ſeruice of the creatures & vanities of the world, which doe ſuddenly vaniſh and bring much harme with them?

As if all be to be blamed who ſerue not God in this exact manner, how much more are they ſubiect to a ſeuere penalty, who haue dedicated themſelues by a ſpeciall function to his ſeruice, as

are in some sort his familiars in house and table. How exactly ought they to follow the steps of him that hath called them, saying follow me? Math. 19.

Which being spoken to all sorts of men, we cannot but gather thus much of euery mans duty out of it, that it is not enough, that we doe the thing we do with loue, but of loue and for loue. For these are the footsteps which he commandeth vs to follow. So wee must not fulfill something of that is writtē, but the whole. Nor is it sufficient in his seruice that we do our duty with loue, or loue accompanying it; but it behoueth vs to doe it of loue and for loue. We see the seruant serues his Master with loue, who loues his Lord and Master, but yet doth it not for loue, seeing hee would not serue him except he expected a reward from him. But he should indeed serue him with loue and for loue, if he serued him only for this, that his Lord desired it, and

held his seruice gratefull: and
becauſe he loues the goodneſſe
and ſociety of his Lord, without
any other reſpect. And ſuch
obedience it is that wee learne
our maſter Chriſt; ſaying, *follow
mee*. Which ſignifies that we
muſt do whatſoeuer we are com-
manded to doe with loue and
loue.

For to follow Chriſt, is to do
which he did for our inſtruction
and in the ſame manner that he
did it. But vndoubtedly he did all
things with loue, and for loue
ſeeing that is the moſt ſublime
manner of working, therefore
muſt we do, albeit we cannot
it with ſuch perfection as he
therefore wee muſt not the
that God commands vs to
low him in doing onely, and
n the manner of doing
ſeeing it is to no purpoſe to
f the manner of doing and
bſent; namely to do with
and for loue. For wee
ſpect that ſo excellent,

ficent and liberall a Lord as this, would teach vs a doctrine of ſmal vſe and profit; but of ſinguler moment, ſo that we obſerue ther-in, as well the manner as matter.

4 *Inſtruction*, That the cruell ſlaughter which ſin hath made in mans ſoule, is the cauſe of ſuch great difficulty in ſeruing God after this ſublime and heauenly manner. For this purpoſe, thoſe that will ſerue God aright, muſt conſider their owne diſpoſitions that they may be able aright to meete with their owne defects, therefore they muſt know that the euill wherby they are drawen from ſeruing God after this moſt diuine manner, proceeds from ſin, which hath weakened the ſoule, and ſubdued it to it ſelfe. For if ſinne had not interpoſed it ſelfe, we ſhould haue done euery good thing with much facility; but ſinne once arryuing in the Soule, all our deſires, wills and appetites are become ſo diſſolute, diſordered and rebellious, 4

by that grieuous speciall disease arising from sinne, that now loathing that which is good, we scarce loue, affect, or desire anything, saue the most abiect, worthlesse and vitious things, forgetting that infinit good vnto which wee were created, as the center wherein we haue neither rest nor sauour.

And hence proceeds the confusion and perturbation of the soule which we feele in ourselues, so much distracted from the true God, whereunto we were created, that the thing which is absolutely and onely good being put off, we incline euer, and greedily follow that which is euill. Yet must we know, that howsoeuer this sin hath made such a shatter of graces in the soule, that there is not one friend left to take armes against it; yet doth not this obligation cease from binding vs to doe what is our duty, and for which we came into this world. For albeit this great inhar-

doth so infeeble vs that we doe all good things with great difficulty; yet doth it not make vs altogether so impotent, but that we are capable of grace and diuine fauour, whereby to repaire this our former ouerthrow and destruction.

Besides we must obserue, that by so much more doe we grow to an admirable disposition of seruing God aright, which disposition had euer remained in the soule vnto all good things, if sinne had not diseased it, by how much more we shall haue our appetites and desires repaired and disposed, which by sinne were formerly indisposed. And he shall haue them repaired, who with an attentiue care and profound consideration of the things we speake of, shall direct them all to the Lord, with a repugnancy to all things that are without the will of this Lord: and a following of all such remedies as are here described. And in that degree wherein any shall obtaine

obtaine this, in the same sin
hee be aduanced here in sanctit
and afterwards in glory. An
there is no doubt, but herein on
may so profit by assiduity a
diligence as that he may doe
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light : to which hee shall be
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5 *Instruction.* That wee ha
in our bodies and soules suf
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of this decay and ruine, if they b
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spirit. As we haue both body an
soule, so wee haue in both
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to worke. For as the body ha
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mouth to speake, and the like, s
the soule hath the vnderstandin
where-with to know, the wi
wherewith to desire, and diuer
other faculties of the apperite
But it must bee obserued, that
the more excellent the worke
is

is together with the instrument, so much more worthy is the worke, so that all things concurring to the acte bee suteable. Corporall actions haue so much more excellency in them, by how much the instrument of the soule concurring to the act is more excellent.

Now that is called a singular instrument, which to the production of the act is mooued by a good end: Therefore the most excellent instruments are the vnderstanding and the will, which can bee mooued of God alone: as wee haue said in the second instruction. Therefore of small worth are corporall things which doe not so proceede. And this is it that Saint *Paul* said, bodily labour profiteth little. But the actions of the soule are of another kinde: namely, because of themselues they may bee of great profit. 1. Tim. 4.

As if one exercising his vnderstanding shoulde consider, how

obtaine this, in the ſame ſhall hee be aduanced here in ſanctity, and afterwards in glory. And there is no doubt, but herein one may ſo profit by aſſiduity and diligence as that he may doe all things with great facility and delight: to which hee ſhall be the more eaſily aduanced, if he often and attentiuely read theſe inſtructions.

5 *Inſtruction.* That wee haue in our bodies and ſoules ſufficient meanes for the reparation of this decay and ruine, if they be ſtirred vp by the grace of Gods ſpirit. As we haue both body and ſoule, ſo wee haue in both of them inſtrumentes wherewith to worke. For as the body hath feete to walke, hands to worke, mouth to ſpeake, and the like, ſo the ſoule hath the vnderſtanding where-with to know, the will wherewith to deſire, and diuerſe other faculties of the apperite. But it muſt bee obſerued, that the more excellent the worke-

is

is together with the inſtrument, ſo much more worthy is the worke, ſo that all things concurring to the acte bee ſuteable. Corporall actions haue ſo much more excellency in them, by how much the inſtrument of the ſoule concurring to the act is more excellent.

Now that is called a ſingular inſtrument, which to the production of the act is mooued by a good end: Therefore the moſt excellent inſtruments are the vnderſtanding and the will, which can bee mooued of God alone: as wee haue ſaid in the ſecond inſtruction. Therefore of ſmall worth are corporall things which doe not ſo proceede. And this is it that Saint *Paul* ſaid, bodily labour profiteth little. But the actions of the ſoule are of another kinde: namely, becauſe of themſelues they may bee of great profit. 1. Tim. 4.

As if one exerciſing his vnderſtanding ſhoulde conſider, how

how base and abiect the honors of this world were, and of what value those things which God commands are; and how vnspeakable that glory is to which we aspire; also to know how one may moderate his passions and the like. Againe, if one exercise himselfe in his will, louing that which he knowes is good, and refusing that is euill. Such refusall of the soule should be very profitable, albeit the body were very idle; for by such exercises would be produced excellent habits, and the euill habits destroied; which thing of it selfe is very laudable, albeit done for the only loue of vertue as Philosophers did: yea much more being in a Christian who hath faith, but most of all, if in euery worke wee ioyne faith with our intention actually directed vnto God.

Hence may it be obserued, how much euery one ought to be exercised in the actions of the soule; which thing he may doe, whether he

he bee imployed in body or no in euery time and place, so that speaking with another in any temporall affaire, yet may he in soule worke, by louing God, recaling to mind some of his works.

This may seeme difficult to him that hath not attained the habit thereof, yet custome wil make it easie, as we must remember that vertue is practised about difficult things. Therefore violence is to be vsed to the wil, that thou maist become an industrious workman, to doe singular things with facility. Which if thou doest not attempt, no maruaile is it, that thou canst not be more deuout towards God, seeing hee is euer ready to assist thy desires vnto that which is good, and to withstand thy proneneſſe to euill, so that thou doe rightly vse the meanes.

And be sure that if thou desireſt on earth to be a great and excellent friend and seruant of God thou shalt the sooner attaine vnto it, by how much thou doſt daily more

more and more vſe theſe inſtrumente of the ſoule, thy vnderſtanding and will, at all times and places.

And this is it which aduanceth the Saints of GOD to ſo much glory in heauen, the neglect whereof is ſo blameable on earth. Seeing then our higheſt glory conſiſts herein for the moſt part, that wee worke by theſe inſtruments of the ſoule, and our ruine in the neglect of this exerciſe. Let vs ſee what courſe wee múſt take who haue as yet beene euen liueleſſe, to vſe theſe inſtruments of the ſoule. And that wee may begin with the vnderſtanding, leauing the will to the next inſtruction, we will premiſe this theologicall and Philoſophicall fundamentall rule: that our naturall appetite doth naturally deſire that to which it is inclined, & ſeemes pleaſant to it, not ſtanding need of any thing to helpe or inuite vnto it, but rather neceſſarily & as it were coactedly deſiring it.

Fur-

But so doth not the will work, but first consults with reason, and finding that the thing is conuenict for it, it is then freely mooued to will and desire it. Therefore the Philosopher said, that nothing was desired that was not foreknowne. Whence we collect that the knowledge of the soule which wee haue in our vnderstanding, is like a light whereby the will may see what it ought to desire. This therefore being presupposed, we must chiefely regard, that to doe well and perfectly, the vnderstanding doe not erre in knowledge, which beeing had, presently the will is mooued to desire that which is so knowne; but if the vnderstanding doe erre, which often comes to passe by the malice which blindeth vs, or happily it erreth not, but the will through the liberty it hath to euill, will not follow that it knowes to be good; then man falls into all kind of mischiefe; therefore omitting many things which

which may ſerue for this purpoſe; this is chiefely to be obſerued, that we be moſt attentiue euer when we will vſe the vnderſtanding, that when we would deſire to do any good worke, or to get a diſpoſition thereunto, namely, to be deſpiſed of men, to flee all delights of the world which godly men euer abandoned, in theſe and the like which ſeeme to be grieuous vnto vs to doe, or deſire, by and by we muſt vſe the helpe of the vnderſtanding, whereby wee conſider and apprehend theſe things as moſt pretious and acceptable to God, and ſuch as doe accompany the godly men to heauen, without which he is euer out of his way to that happineſſe.

Which aſſoone as it knoweth to be ſuch, then the will takes courage to will and imbrace that thing and alſo to practiſe it. For albeit the will, as it is aſſiſted by Gods Spirit, worketh ſweetly, yet often the difficulty and ſharpe-

neſſe

neſſe of the thing, ſo deters it, that it fayleth to worke, omitting the duty it is bound vnto; but as we indeuour to make way vnto it by the vnderſtanding as I haue ſaid, it will aſſume ſuch courage and ſtrength, that (the excellency of the worke being knowne, albeit moſt painfull) it will deſire to do it, and almoſt with as great facility will doe it, as that thing which it naturally deſireth. Hee that workes after this manner, ſhall eaſily become a man of ſinguler vertue, and ſhall make a wonderfull repaire in his ſoule of the ſlaughter and ruine which ſinne hath there made, and ſhall alſo with great facility doe that which maketh men happy, both in earth and heauen, namely know in a great meaſure the wonderfull things of God and knowing to loue them, and louing to reioyce in them, contemning all earthly ioyes and pleaſures for them.

6 *Inſtruction*, That God is plea- 6

pleased to giue to all his Saints and such as from the heart seeke to serue him, such a strength of will, whereby they may both desire & loue, refuse & detest euery thing (in a great measure) which either helps forwards or hinders their saluation. This is surely to be knowen of all, as the chiefe foundation of all this discourse, and of all holinesse of life: conteyning a memorable Cannon of the freedome & strength of will which God by his Holy Spirit hath renewed and repayred in the soules of his faithful seruants, and so rowsing vp the soule from a dead sleepe and spiritual lethargie, and benummednesse.

But here let no man deceiue himselfe, as though this freedome of will were naturall and in his owne power; for without the goodnesse of God, wee cannot thinke a good thought as of our selues; How much lesse can wee will or worke it? But presupposing this, wee say it is in mans

2. Cor. 3.

power

power to desire, or not to desire any thing which hee iudgeth to be desired or refused, and that, to this or that end as often as hee listeth: as for the purpose. There is no man but he may desire to be dis-reputed and dis-esteemest of men: albeit thing to some men be difficult to incline vnto: he may also to diuerse ends desire it, and make choice of these ends as he listeth. For a man may desire it, thereby to obtaine the modesty of the minde which is a good end: he may also affect it, to the end that in something he may be like the Sonne of God, which is yet a better end: and he may wish it, that by abiection & contépt, he may be so disposed to God-wards, that God may find in him an acceptable obedience, by perfect loue & charity, & this is the best end of all the rest.

Now to giue an example of refusing to will and desire a thing: a man may omit and refuse, and not desire to be esteemed, or to be

be beloued before other men, and that to the same ends which we haue spoken; albeit by corruption of nature he be inclined hereunto, greatly to desire to be esteemed and reputed in like manner as it is in euery mans power (in some degree) whom Gods spirit hath sanctified, to desire or not to desire any thing, so is it to do the same as often as he will bend his will and vse the holy meanes thereunto. Yea euery houre and by how much oftner hee inclines and inforces his will to desire or not to desire, so much sooner shall he extinguish in the soule all vicious habits, and ingender those vertuous.

For better declaration whereof, let it be remarkeable that to produce the act of willing the thing which we abhor, we must consider that God is hereby serued, in that we doe desire this thing, and incline our wils vnto it, and as it were vse violence to the will to effect it: euen as the sicke

desires

desires the bitter potion, because it brings health with it, which yet he naturally hateth because it is bitter.

But the act of not desiring, that which naturally wee wish and effect, is, whilst considering that the thing is not acceptable to God nor profitable for vs, we decline and in some sort inforce the will, that it should not effect and desire it. And this shall be truly not to desire, when wee inforce the will, albeit there remain certaine repugnancy of sensuality, as we see it fall out in the sick man, who will not eat the meat, albeit hee haue an appetite to it, because it is hurtfull to him; and it is something profitable for him, to be vnwilling to eat it, albeit the inordinate appetite hee hath to that meat be not taken away.

So we see that we may produce the acts of vertue as often as wee will, being assisted by the mighty working of Gods holy spirit.

But

But we must consider, that be-
sides the continuall care we ough
to haue of exercising the will t
desire the good things that are
be desired and to omit and refu
the euill, whereby the euill ha-
bits being rooted vp, we ma
plant those that are good: it co
cernes vs much, most often to u
this present instruction, wherei
to restraine those first motion
which do much confront and re
pugne euen men much giuen
vertue: or those motions
which we are longer captiued
which we do sometimes consen
though in smaller sinnes; a
be delighted that our words
actions should be had in so
estimation, or other meas
whom in some carnal and world-
ly respect we stood affected:
to be sory and lament for t
contrary, namely for their ini-
ries, or for the auersnes of other
from vs.

In all which, albeit sinne ma
seeme but to haue a little share

and that to consent and belong, holden in these, seemes not to be deadly, yet so great dammage is hereby brought vnto the soule, as he well knoweth it, who seekes God from the heart. For from hence it is, that the soule is blinded and dulled, and made heauy and lumpish to all good things. Therefore he that would be euermore the Lord and Master of his actes and a potent man in Gods fauour, so that he may easily doe the will of God, must by and by resist the first motions of his will, desiring and affecting iniuries, labours, sorrowes, contempt and euery kinde of contradiction which offers it selfe, resisting such appetite of sorrow and griefe which in the first motion offers it selfe for such iniuries and the like.

And on the other side, considering honors, mens fauours, and all such things as are sweete and delightfull to the flesh, which mooue in vs any complacency,

or liking, we must be ready, that in our will we may bring fourth the act of not desiring such things as we naturally couet: for so doing we shal first shū the sin & vanity, & by often doing, obtaine most excellent habit, all wicked habits being expulsed. And albeit that often our euill habits and customes makes it difficult to desire that which is good, or not to affect the euill; yet being in our power, as I haue said, albeit in the beginning weake acts are produced, yet must wee not be slacke to bring fourth such acts, for by little and little they will gather strength, and bring no small benefit to the soule.

For euer as he that giues himselfe to the study of grammar, if he at first learne but to decline a nowne, he thinkes he hath done no great thing, but as he goes on and learne to decline diuerse, at the end of the yeare hee will both vnderstand, and speake almost all things, and so much the bet-

better, the ſecond and third yeares, and ſo at length will become a perfect grammarian, eſpecially if euery day with all diligence and care of memory and vnderſtanding he apply himſelfe to the ſtudy, all which care and indeuour is very needfull to become perfect: ſo in this moſt ſoueraigne art of ſeruing God, how much more neceſſary is it to imploy all our wits and time, vnto which knowledge, not one onely habit but many are required, as the habit of the loue of God and man, chiefely our enemies, the habit of humility, Patience and abſtinence, euery one of which requires more time to learne then grammer, ſeeing in our ſoules are rooted ſundry other habits contrary to theſe; which neuer falleth out in him that learneth grammer or any other ſcience.

Yet obſerue, that by how much as the acts which the will produceth are more vehement

and frequent, by ſo much ſoone
are habits acquired, as it falls ou
betwixt two of vnequall wit, tha
the one profits more in a yeere,
then the other in two, applies hi
ſtudy with al his power, the othe
labours but little therein. An
we call that a vehement act, a
when one is iniuried, or deſpiſe
without any precogitation, o
pre-conceiued imagination the
of. If then wee incline the wi
ſtrongly, ſo much to deſire thi
as that wee ſhould reioyce at i
whereby through ſuch ioy th
ſoule might be tamed againſt tha
which it firſt loued, againſt the
will of God: this we call a vehe
ment act.

On the other ſide, honor an
fauour of men being offered u
if then we puiſſantly incline th
will to turne away from thei
things becauſe ſuch fauour an
honour might be impediments t
contempt and direction whic
is the way to humility; which Go
ſo much loueth. Such acts are

ſo great efficacy that a few ſuch would produce an excellent habit of humility and patience: and ſo may we ſay of other vertues.

But aboue all, our frailty requires that we labour with great ſorrow, we roote vp vices out of the ſoule. And we doe not onely kill the roote of vices, that great one of ſinne brought foorth and practiſed, but euery ſmall inclination which wee feele in our ſelues to ſinne, is the roote of ſin, moouing vs to doe ſo againſt that which the Goſpell commandeth vs. Therefore we muſt ſtriue to ſtrangle theſe inclinations, as the children of the moſt high God with all our power. For albeit ſuch rootes are deeply planted in the ſoule, yet by frequent acts at length we ſhall ſo extirpate them from the land of our fleſh, euen as we are wont daily to roote vp out of the earth, the roots of corporall plants.

For ſuch rootes are not eradicated and vnrooted at one two or

three blowes, but by many and frequent ſtrong atchieuements and labours: but by many more labours, is one vitious habit to be diſplanted, for it hath laide his roots much lower and more fixedly both in the body and minde.

This inſtruction may ſeeme to conteine nothing but dry and barren words, but ſuch doe the grounds of all acts and ſciences ſeeme to be: yet of ſuch great benefit is this inſtruction, that this alone ſufficeth to teach vs the manner and reaſon of doing *well*, albeit all other meanes were vnknowne. And it is ſo neceſſary withall, to be knowne, and fully vnderſtood, as it is neceſſary for him that would make a ſtrong and ſtable building to know and haue a ſure foundation. And it ſhould bee in vaine to hope for vertue in an eminent degree by the ordinary way, this way being neglected.

For want whereof many haue laboured

laboured but without fruit, as it falleth out in many affayres of the worlde, whilſt a due and direct order is not obſerued, which is the life of euery action.

7 *Inſtruction.* That there is a way of planting good habites in the ſoule and rooting out the euil: and that by the foreſaide inſtruments: and withall, that it is the office of humility to bee ignorant whether wee haue obtained theſe good habites, and withall the grace and fauour of God.

Hee that would rightlie ſerue ſo great a Lord as GOD is, preſuppoſing that the ſlaughter and ruine of the ſoule conſiſts in euill habits, and the reparation in good, which regularly are produced by many acts, or a few but thoſe vehement & ſtrong; muſt conſider that ſeeing all habits are placed in the ſoule, the acts alſo by which they are therein produced are principallie

done by the instruments of the soule, albeit sometimes they receiue helpe from that which is corporall.

As for the point: a man desires to build a house that might giue him contentment, money he hath, yea and also materials ready prepared: but yet how long soeuer he shall thinke on this businesse or desire it, he shall neuer obtaine it, vntill he begin to worke, and ioyne one materiall to another as is required in building of houses. So if a man be impatient and desirous to correct it in himselfe and obtaine the habit of patience, although he be iniuried both in word and deed, although heee desire the habite of patience, yea: though he bridle his mouth from words, and restraine his hand from reuenge, yet shall he neuer get the habit of patience, except he helpe himselfe, chiefly by the inwards of the soule; often moouing his vnderstanding to consider, the great benefit of pa-

ence

ence, and inclining his will as the instrument necessary for the producing thereof, to affect and desire iniuries and persecutions for the loue of God, and our redeemer, who exhorts vnto such things, and suffered such things for our sakes. And such a habit is thus to be produced, as in the sixt instruction we heard.

Thou offerst to the thought of thy vnderstanding this obiection; what wilt thou doe, if such or such an iniury (namely such as thou abhorrest) were done vnto thee. Suddenly from the euill habit that is in thee, there ariseth in thy minde a certaine horror of this iniury. Therefore presently call to mind, the great good which accrues vnto thee by the sufferance of this iniury and the like, and thou shalt bind thy will to desire such things, nor shalt thou leaue thus to bind thy selfe vnto it, albeit that it seem wholly to be constrained: for there is euer some voluntarinesse in it, and so

often ſhalt thou produce ſuch acts, that, that may increaſe which ſeemed ſcarce to be voluntary, that thou maiſt voluntarily ſuffer iniuries, and that this habit may be planted in thee. And this example may ſerue alſo to plant the habits of other vertues: namely by conſidering the great good of theſe vertues, and compelling the will vnto them. And if thou conſider that it is the will of GOD that thou ſhouldeſt be auerſe from all filthy pleaſures of the fleſh, and compell thy will neuer to deſire them, not ſo much as in thought to dwell vpon them, albeit it be but for ſome ſmall time, thou maiſt in fewe daies attaine to an excellent habit of chaſtity.

And thus may one bee inriched with all holy habits. But wee may obſerue, that (as before) if by the onely præcogitation of an iniurie, one may gaine the habit of patience, much ſooner and better may it bee held, if indeede iniurie bee done

done one, or anie other thing, wherewith wee seemed before men to bee confounded and debased, so that wee compell the will to desire the same. For the actes of the will receiuing this iniurie are more vehement, and so doe more tame the Soule, then are those of the will onelie desiring, or receiuing an iniurie onely in cogitation offered, namely by thinking that it shall, or may chance.

A fewe vehement actes doe worke more strongly and effectuallie to produce a habit, then manie remisse, which hee must verie well obserue, that desires to bee one of Almightie GODS most chiefest Seruants.

For hee must neither say, or thinke that hee will doe what in him is to obtaine the grace of GOD and other benefits of his, who doth not also wish and withall reioyce in himselfe whilest those

things

things are offred to him by which he may be the better disposed vn- to them, seeing these are ne- cessary for the discerning of vices and increase of vertues, to the ob- taining of perfect charity, in which consists all the good and perfect obedience of God. There- fore to this end it is very expe- ient to keepe the will very firm and stedfast, in the desire and lo of God, and hatred of euill: t which purpose it will not be little auaileable to ponder th considerations and reasons, whe of bookes exhorting to deuotio are full, namely, why God is to loued and euill detested.

But yet let not this be forgot- ten, to the end that wee may euer be restrained with the brid offeare, from falling into pre- sumptuous sinnes; that albeit on may haue gained most excellen habits of vertues, yet is hee no thereby secured, that he hath got- ten the true good, namely the grace of God: which albeit he assu-

assuredly hath, whilst hee hath these things which we here speak of and shall speake, yet can wee neuer naturally know when wee haue these things, in the manner that the will of God is we should haue them, and so we cannot be certaine that wee haue obtained the grace and fauour of God. But it is very apparent, and a principal signe we haue gained it, is, when we so in our minds handle the vertues whereof we haue gotten the habit, as we thinke of other mens vertues: namely that thence our heart should not be more extolled, but blesse God and giue him thanks, who is the authour of euery good gift, and equally to reioyce for these as well as the other, for the praise and glory of God, which is equally manifested in the one and the other. To conclude, that we may not cast the salt of our sloth vpon the things that are here written; it must be considered, that if any seeme to endeauour to gaine some of the things

things which are here said that ought to bee done, and cannot attaine them: hee may know, that this befalleth him becauſe hee indeuoured not to obtaine another thing, which is here written, that he ought to procure. As for the point, if anie doe much labour, not to feele the iniuries that are done him, and yet doth not ſtrongly indeauour to come to a deteſtation and hatred of himſelfe (of which wee haue here written in his place) hee ſhall profitte verie little at all. For GOD ſuffers not nor regards a mans indeauour and labour for one vertue, with ſlouthfulneſſe and neglect towards another.

2 *The* 2. thing I propoſed in the firſt part of this laſt daies iourney of the Soule, to bee diſcourſed, was a particuler view of ſuch furniture as was requiſite for the repayring of mans Soule ſlaughtered and rui-

ruined by ſinne.

This diſcourſe might bee without bounds if wee ſhould meaſure it according to mans lymitleſſe corruption, but the true ſeruant of GOD, who by the former generall inſtruction is come vnto the knowledge of thoſe many murthers ſinne hath committed in the ſoule, and how much hee is inabled to helpe himſelfe by ſuch inſtruments as hee hath receiued from GOD, calling firſt vpon GOD for helpe, by which meanes hee may vſe this power and thoſe inſtruments, with ſuch others as are neceſſarie to this purpoſe: it followeth, now that hee exerciſe himſelfe in ſuch things as are verie neceſſarie to that reparation.

Firſt, therefore hee muſt bee exerciſed in rooting vppe ſinne in the Soule, that being about to performe anie duetie to GOD, there may bee nothing found

so much to offend the eyes of so great a Maiesty. So this being done he must decke himselfe with such habits and vertues, as may make him appeare beautifull and gracefull in his sight. Which is to be performed by these exercises following.

1 1 Exercise is concerning sorrow for our sinnes, which helpes much to relieue the discomfitures of the soule: and of the manifold euills that comes by sinne.

He that hath offended so great a Lord as is our God, by such grieuous treacheries as wee haue done, & would now againe come into his seruice: it is meet that first he labour to get his offence pardoned, & that to doe this hee vse those meanes whereby he may more easily be restored to grace: and that we may not as desperate persons, or conceited ideots thinke that no remedy is to bee found for so great a malady as that of our malice, the diuine goodnesse euer desirous of our good

good hath prouided for vs an eatie remedy, namely that we ſhold be ſorry for our heinous proditions and offences which we haue committed againſt his goodneſſe, and no ſooner ſhall we intimouſly from the heart conceiue this ſorrow, but by & by all our wickedneſſe ſhall be blotted out of his memory.

So great is the malice and poiſon of ſinne, that to the extinguiſhing and putting out of the ſame, not all the ſorrow and tears of all men in the world is ſufficient of it ſelfe; how much leſſe the ſorrow and teares of one man alone? but yet ſo great is the clemency and mercy of our Lord, and of ſuch value is the vnualuable price of the pretious blood of the ſonne of God, that he is pleaſed, ſo that we repent our ſinnes with a ſincere heart, and with a liuely faith apply that pretious merits of that ſpotleſſe Lambe of God to our wounded ſoules, to ſupply in mercy what is defectiue in

in our weakeneſſe, and to accept that all ſufficient ſacrifice of his bleſſed Sonne vpon the Croſſe for a complete and full ranſome and ſatisfaction for all.

And ſurely it is but iuſt and right, that wee grieue for our ſinnes committed, for there is no man lyuing who is not naturally greeued, and doth not repent that hee hath done any act, whereby either harme may enſue vnto him, or he may be depriued of any good thing that hee affected. Now ſinne is the cauſe that wee looſe that infinite good, euen GOD himſelfe: it is the cauſe that grace is taken from vs, wherein conſiſts all our riches, it is the cauſe that wee become Sathans ſeruants, and GODS ſworne enemies, it is the cauſe that he that dieth in it, ſhall for euer bee depriued of the inheritance of heauen, and buried in infernall dennes, and iuſtly ought hee to ſuffer ſo great euill, who com-

commits Treason against the most supreme GOD, who was content to die, that hee might giue vnto vs life. To recount the euills wherewith sinne affects vs, were to number the drops of heauen in a storme of raine.

Therefore our sorrow for sins ought to be longer thē any words can reach, seeing our GOD offended, is so good and so worthy of our seruice, and neuer to bee offended: whose anger and offence ought most to vrge vs, and whose will and goodnesse, aboue all things to mooue vs to blot out our sinnes with the sobs of our hearts, and teares of our soules, that being put out of his sight, that deuine goodnesse may be pleased with our lame obedience.

But the maner of acquiring this sorrow, if the heart bee found to bee harde, is, that wee represent to the Soule, the euill that proceeds from sinne and

and compell our will to desire that it were not committed, and that God had not been offended by it. And this act of the will we must labour often to produce, sometimes generally for all sinne, sometimes discoursing from one sinne to another, and with the greatest endeauour we can, albeit sometimes we may seeme to haue no sensible griefe; for such is not in our power, nor is absolutely necessary at all times: God in whose hands it is will giue it vs, if we often assume that which we can obtaine: and in this sorrow he that will rightly begin to loue God, must continue a month or more.

2 2 *Exercise.* Must be in the hatred of a mans selfe, a thing before all other requisite in expelling the euill customes of the soule. For as from the loue of our Sauior spring innumerable euils, from which ill customes and habits doe arise, so when the loue of our Sauior ceaseth, and the hatred of our Sauior entreth.

entreth, to which the Gospell in many places exhorts, euery sinne and euill custome is banished. But because such kind of hatred seems at the first sight to defer vs from this exercise, for the inbred loue which euery one hath towards themselues aboue all things in the world, vnto which also euery man is bounde, we will first shew the manner how euery one ought to hate himselfe: Secondly wherefore euery one ought to hate himselfe: and thirdly how this hatred can stand with true charity which begins at the loue of ones selfe. 1 2 3

1 Presupposing the rule and Canon of the sixt instruction, the manner, wherewith euery one ought to hate himselfe, must bee this, that he neither will, desire nor assume to himselfe any thing that may delight him besides that which without the offence of God he cannot omit, but if he must desire it and take it to him, then it must be so done, that as much as in him is, he be sorry for it, considering

consideringe how vnworthy hee is of all delectation and pleasure in respect of his sinnes, and thereupon is sorry that he is compelled to admit it, yet in as much as it is the pleasure of God he willingly and ioyfully admits it. As for the purpose, eating, drinking, & the like, which bring some delectation with them, thou must neuer assume, will or desire them for thy owne comforts and delights, or to satisfie thy owne appetite, nay thou must with a firme will determine with thy selfe, that thou wouldest not admit it, if the will of God were not such as would haue thee to doe it. To hold this firme resolution, it is needfull that thou call to minde the sixt instruction.

And herein shalt thou know that thou hast gained such a will, when thou takest onely so much of these, and in that manner as thou thinkest God would haue thee to take and desire. God would that thou

shouldest

shouldest take of meate and drinke what is necessarie both in quantitie and qualitie. In *quantitie*, so much as is truely and not fainedlie necessarie vnto thee whereby thou maist bee disposed and made strong to the seruice of GOD: in qualitie, that with all thy power thou reiect all sweete taste therein, except when it is necessarie for the remedie of thy infirmities.

In these and the like it will be euer expedient, that wee take something lesse, yea whilst yet it may seeme necessarie vnto vs to take so much. For often the too much loue of our selues will impose vpon vs, but seldome the hatred of our selues.

Besides it is necessarie together with this hatred of thy selfe, that thou doest now desire all the toyles, vexations, contempts & iniuries to be done thee, which can be wished, desired & assumed, so that it be not against

against the will of God, or be the occasion of the losse of some spirituall or temporall good. So this is necessary the caution, discretion, and counsail of some wise and holy man, and a continuall feare that vnder the colour of good, we be not deceiued. For we must not beleeue euery spirit, but aboue all, the light of the holy Ghost brings much light vnto this businesse, which without doubt shall be giuen to them that with humility of heart seeke it.

1 Ioh. 4.

It is also besides necessary, if we will worthily hate our selues, not onely to leaue all delectable things, and withall desire all greeuances and vexations, but withal we must herein reioyce, when any such aduersities and priuations of pleasant things, nay of necessary things befal vs from any, which is more greeuous vnto vs then whilst we take them vp our selues, but chiefly when in our iudgement he who doth such things to vs, doth it with an indiscreete and

and malitious intent.

And albeit we cannot without manifeſt ſignes iudge hereof, nor yet then with any firme reſolution. And albeit we ought much to lament the offence of the perſecuter and wrong doer, louing him in the bowels of compaſſion as one from whom we haue receiued a ſingular benefit: yet when we ſhall manifeſtly ſee it, we muſt bee very carefull that ſo great a gift & pretious pearle periſh not; but conſidering the reaſons wherfore euery one muſt hate himſelfe, as we ſhall ſhew anon, then muſt our will come on producing moſt frequent acts of deſiring and accepting ſuch perſecution and contempt which is done vnto vs: which things when we haue done we ſhall be inriched with the holy hatred which we looke for.

All theſe things Chriſt Ieſus our Maſter hath both by word and example taught vs, whoſe moſt holy ſoule, albeit neuer wounded with the ſting of any

sinne, and so there being no ne-
cessity of handling that pretious
body with any asperity of hatred,
yet would hee for our example
despise all delectable things a
suffer persecution and to bee
euill intreated as neuer was a
other man. All which hee d
that wee might learne what w
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cessary. Seeing then his Mai
would suffer such things, by
example to induce vs to the
1. Pet. 2. Christ suffring for vs, and le
ning vs an example to follow
steps: Let vs for the loue of G
open our eyes and behold
bee iust, that our GOD
Lord should suffer so much
our sinnes, and to our instruct
so many iniuries, indignities,
persecutions, whilest we cast
off all shame, forsake him, and
onely not in act beare any ki
of punishment or iniury for
sake, but not so much as
haue will to suffer it, nor yet

meditate or desire it, and much lesse that any man should speake to vs of it. Surely as it would be ridiculous, if any did desire to be called a student in Diuinity, or to be accounted a Diuine, which is neither exercised in that study, nor yet is desirous to know any principle of it: so is it ridiculous that any should esteeme himselfe the seruant of God, or be in any religious congregation, which is the schoole of all vertues, who labours not to procure and haue this holy hatred, chiefely hauing so excellent a Master to teach it vs.

Let them consider this, who are so negligent in religion that they thinke all Christian duties to be but matter of conformity, and let them know that the name of Christians agrees not to them, vnlesse they study the doctrine of so sublime a searcher, deliuered vnto vs both by word and example. And surely, if nothing else would driue vs to this care, but only that

we might imitate so great a Ma-
ster as the Sonne of God, and be
made like him, euen that might
suffice, without any other reason
to make vs walke the iourney
which so worthy a Master hath
troden out for vs, seeing wee are
sure that he cannot there erre
the way, nor hath lost the crown
of glory.

But that wee may more fully
obtaine this thing, one thing is to
be noted, which at the first blush
may seeme to be of small moment,
but more aduisedly considered
will be thought of much worth.
Namely, that the chiefe exercise
most expedient for vs to vse, for
the gayning of this holy harmo-
nie, that incessantly we pursue and
assau't those our innumerable
small desires, which euery mo-
ment occur. And the manner of
pursuing them is after the fashion
of those who indeauor to set vp
a potent aduersary by deceit.
For with great circumspection
wee must prouide, whether hap-

pily wee desire any thing which is not of GOD, nor leads vs vnto GOD, and assoone as we *shall* perceiue that any thing falls out that may delight vs besides and without GOD, suddenly the will is to bee inclined to contradict it, and not to accept it. But assoone as wee shall see any thing befall vs contrariat, or displeasant to vs, by and by, to incline the will to desire that. Which if any shall frequently exercise, hee shall farre sooner obtaine this holy hatred, and withall so great dominion ouer himselfe, as cannot be in words expressed. For it is most certaine, that this is the key of all those treasures belonging to perfection.

2 For what cause wee must hate our selues: is now to be discussed. Which albeit, may sufficiently bee grounded out of these affertions of our Sauiours, *Hee that hates not his owne soule cannot bee my Disciple, and hee that will* Luk. 11. Matth. 11.

follow mee, let him denie himselfe &c. Yet to giue the greater satisfaction to this point which is holden of most men for paradoxall and vntrue, we must obserue, that for many causes it is very profitable for vs, and that GOD requires no lesse seruice at our hands then to hate ourselues.

1 Which might serue for all, wee must hate our selues because what euill so euer is in vs, and what defect of vertue and good soeuer is in vs proceeds from this, that wee doe not hate our selues: for all this euill, and all defect of good in vs, is deriued from this, that wee loue and desire something against or besides the commandement of God. All which we do only for the loue of our selues. Therefore, if we would haue our soules inriched with the good things of God, and infranchised from the euill, wee cannot but hate our selues. *He that loues his* Ioh. 12. *soule, looseth his soule,* said the eter-

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nal truth, *it is the roote and fountaine of all euill in mans heart.* Therefore one said well, *if thou shalt loue euill, then thou hast hated, if thou shalt hate euill, then thou hast loued*; learne therefore to loue thy selfe in not being thy selfe, for whosoeuer loues himselfe, is deceiued, and blind in that he loueth it. As great *madnesse*, to nourish that seruant that will betray thee, and to cherish that theefe that brings thee to the gallowes. The loue of our selues will affoord vs no more fauour, and therefore it is wisdome to hate our selues, seeing it is no better then the worme, that destroies the wood it is bred in, and the Moth that frets the cloth that feeds it. Heathen men found this to be the most grieuous euill that could be in man, to loue himselfe; because hee could not bee a iust iudge of himselfe. 1 Loue built two cities, the loue of GOD, the City of God, euen to the contempt of a mans selfe, but the loue of a mans selfe built the city of

Auguſt. Plato. Aug.

the deuill euen to the contempt of God.

2 2 We must hate our selues because that seeing we haue by our sinnes become Traitors against God, it is but iust that wee giue him all possible satisfaction we can. But seeing an infinit satisfaction is due, according to the measure and mallice of our sinne, and wee poore wretches of our selues can performe so small, as the least; for this cause we ought to hate our selues, and to desire that all men should hate vs, as much as without sinne, and the offence of God may be, because when wee being so vnable to satisfie one for a thousand, yet we should presume to sinne against him with high hand; and therefore by the hatred of our selues, to render vnto him all the satisfaction that lieth in vs.

And if you aske me what treason the sinner hath committed, I answere, the greatest of all other treasons; it is no other but

but to kill his Lord and take his life from him. And that the sinner doth this is plaine, for he crucifieth to himselfe the son of God. Heb.6. The vnderstanding whereof if thou desirest, the same Saint *Paul* Gal.4. giues in saying, Christ liueth in me; namely by a spirituall kind of life, quickning of soules and working in them the works of life, as it is written, thou hast wrought al our works for vs. In this manner Isa.26. doth God liue in euery righteous and godly man. Therefore seeing God doth not liue so in the sinner, it is plaine that by sinne hee hath killed him. But what a wickednesse this is, and what a treason, and how many euils it includes in it, let him well consider that will iudge rightly of things.

3. Let the third reason for which we must hate our selues be this, as the most eminent, namely that our soules being emptied of the loue of our selues, so farre is it acceptable vnto God, as that it may be filled with the loue of God,

whole goodnesse will not suffer vs to bee emptied of the loue of our selues, but that he will fill vs with the loue of himselfe : and euen in that measure and no further shall we be repleniſhed with the loue of God, then we shall be emptied of the loue of our selues. For nothing can so rightly be done as to hate all our sensuall desires, that so the most sublime will of God, which is God himselfe, may raigne in our will. Which is the higheſt pitch of holineſſe that heere we can haue. Therefore I beseech you by the mercies of God, and that infinite desire wherewith of his goodnes he desireth our aduancement, and againe for that naturall desire that all men haue, to wish and desire the chiefe good, euen God himselfe : that you will not be negligent in this, but search out the innumerable cranies, holds, and subtle manners of hauing our selues in this hatred, whereby we may obtaine such and so perpetu-

riches

riches and glory.

But seeing the coldnesse of our minds doth not suffer vs to handle our selues any thing sharply as we ought; at the least, let vs desire, and with great desire consent, that we may be prouoked, and may sustaine persecutions, disgraces, and contempt from others. For persecution, contempt and the like, are no other but as a shop and hammer, wherewith to take from vs the rust and drosse of our soules, or as the searing iron of the soule whereby to take from it the poison of selfe-loue, wherewith we are exulcerated and abstracted from all good, that this exulceration beeing taken away, we may performe that admirable worke of God, which is the loue of him. Therfore we should much reioyce, when we are ill intreated of others, when we are affected with calumniations and iniuries, and with great loue to God, and him that persecutes vs, cry out: whence haue I this happinesse in this

this world, to haue the exulceratio-
on and infection of my soule ta-
ken from me, and that it should be
the occasion to inrich mee wi
my God, with most excellent
ches and graces.

We may consider, that it
holden for a great happinesse
light vpon a Chirurgian who c
cure the wounds and vlcers of
body, albeit that hee doe it
without sharpe prickings and
cings, which mightily cruci
euen the marrow of the soule. B
sure it is much more happines
to fall into his society, who be-
yond all reason seemes to vse vs
ill, and withall to take from vs
euen those things we stand
need of, for so he cureth otherwi
the most incurable wounds a
stinking vlcers of the soule. For
if we willingly embrace this, w
shall bee made sound from that
deadly poison of selfe-loue.

Happy is that man who shal
feele and desire this, and shal
with continuall and effectual care
procure

procure it: but more happy he, who seeing himselfe in the middest of the conflicts of persecution and worldly disasters and misfortunes, shall yet swallow those bitter draughts, that hee may possesse this loue of God, and that hatred of himselfe: but most happy is he, who through long exercise is so directed towards the greatnesse of this most sweet hatred, that albeit, for his naturall inclination, it brings great paine with it, yet the ardent desire of increasing in the loue of God, doth change it into so great sweetnesse, as that was wont to doe, which with a most earnest longing, he before desired.

Of the manner, in respect of our duety, whereby to obtaine this, shalbe spoken in the sixth exercise of humility which is the primary foundation hereof: Yet this place requires, that wee should deliuer the most effectuall manner of obtayning this hatred of our selues because the thing is so

so out of all practise and vse. Therefore we must obserue, that it is very expedient we be attentiue, that at what time the will is inclined to desire or accept persecution, it is not fit to bring into sight the persecution it selfe, compelling our seines to accept it: for it is something difficult, voluntarily to accept persecution, being present or but lately laide on vs, except wee haue a great measure of the annointing of the holy Spirit: therefore we must doe thus, vsing a holy caution. It falleth out often, that we are iniuried and that without all reason, much griefe accompanying it. Behold now we are at the point of death, For at that time, sensuality hath no life but is wholy subiected: the miserable reason is not then mistresse as it ought, but compassionats sensuality as her sister, albeit aduersant: the deuill who is neuer a sleepe, indeauours by all his michinations, to inflame vs, that we might the more feele

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the persecution : yet God who is faithfull, will not suffer vs to bee tempted aboue our strength. Now it behoueth vs to see what on our behalfe we can and ought to doe, with Gods assistance, in such a danger. 1 Cor. 10.

Namely, that the iniury being so present & nere vnto vs, as much as is in vs, for some short time, we forget the same, and for this time, to lift vp the eyes of our consideration, to thinke on those innumerable riches contained in the loue of God towards vs , and with this consideration we incline the will to loue and desire the infinit good of this loue: so as now louing and desiring so great riches, we turne our selues and incline our wills to the present persecution, before as it were forgotten, and reputing it to bee so necessary, (as wee haue said) to obteine the riches of Gods louc; we desire the same with all our might, inforcing the will with all our power to desire it.

Thus

Thus, no doubt, the will being mollified, and ſtrenghthned with the reward of the loue of God and future glory, will bee moſt ready to be inclined and drawne to accept ſuch perſecution, which before was ſo terrible in our eyes: and if wee exercite this often, wee ſhalbe ſo accuſtomed to that which is good, that what before ſeemed aboue nature, wee ſhall now with great delight performe. And this would be againe and againe conſidered: becauſe it is of great moment aſwell to the whole Chapter, as that of Humility, Patience, Affections of the ſoule, as alſo that of the loue of our ſelues, and againe to any difficulty or labour inward or outward, & to conclude, to the whole method of ſeruing God.

If I ſhould adde more reaſons, why wee ſhould hate our ſelues, I
4 might tell you. 4 That conſideration of ſhortneſſe of life were very effectuall hereto. For ſeeing ſo ſmall time to tarry, why ſhould

should wee fall in loue with our selues. 5 The consideration of the euills of this life, in the world wee shall haue pressiue and trouble, and all things that may iustly make vs hate our selues. 6 Consideration of our daunger. 7 The consideration of them that haue perished by too much loue of themselues. 8 The consideration of our seruitude, whilst wee are heere. 9 The consideration of the worlds ingratiude. And lastly the consideration of the forgetfulnesse of our selues, and of God. All which might be strong motiues against all selfe loue, which is the best of all graces; & moue vs to this holy hatred as the goale of goodnesse. 5 6 7 8 9

3 How true charity & hatred of our selues do stand together; I briefly shew thus. They not only stand together, but so stand together, as we shall neuer be able to climb to the top of charity, except we hate our selues. For assoone 3

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as one doth hate himselfe, as we haue said, and not before, he then hath all the loue which he ought to haue towards himselfe, and which is most profitable for him, as also which God would that he should haue; that is to say, he then hath the loue of God and of vertues and celestiall glory and all things that doe conduce vnto it. And this loue suffers not the co-partnership of any vice, albeit we are inclined to it, and so denying our selues and hating our selues and taking from our selues the euill that we desire, we are filled with the true diuine loue: which otherwise we could neuer inioy.

3 Exercise, is to adorne our soules with vertues necessary to the beauty of the soule. He is said to haue a beautifull soule, that hath his naturall appetites conforme with sanctified reason and the lawes of God. And this conformity is nothing else but a certaine troope of vertues, whilst e-

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uery one being placed in his due ranke in the soule, makes it beautifull, and directs it, as is conuenient for the great dignity thereof, mitigating the false and euill concupiscences which cleaue vnto it by sinne, and disposing it to serue him and without contradiction obey his will that created it.

It is not amisse then that wee know what course must be taken to come to these vertues. As much therfore as may be gathered from the sacred word it selfe and writings of the godly belonging hereunto, we will reduce all those things wherein it is necessary that he be imploied who would acquire so great beauty of soule vnto three.

1 That hee beg helpe of one more potent then himselfe, seeing all our powers are too weake to reach such high things: and to this serues prayer. 1

2 That with many acts as with the matter, he build these habits of vertues. 2

3 That

3 That as with a bridle he may restraine, or warily lead and guide the naturall affections which are found in euery man, called of diuines and Philosophers ioy, sorrow, hope and feare.

1 Of prayer. Our most high and omnipotent God would haue vs stand in need of his supernaturall helpe, seeing the good thing vnto which he hath created vs are supernaturall. And he would also that we should call vpon him for them, not but that he more desireth to giue vs them then we to aske them of him, but that we might possesse that with greater glory, which we obtaine with greater labour of desire. Besides he would haue vs aske, that as importunate suiters we should more frequently present our selues before him, and so by often presenting our selues in his presence, might the better come into the knowledge of him. For by how much we haue the thing present before vs, by so much the knowledge

ledge of it maketh the greater impreſſion: and the better we know his greatneſſe and ſuper-eminent qualities, we ſhall the more reioice in him; and the more we ſhal reioice in him and know him, the more we ſhall loue him; and by how much as we ſhall know him and loue him more, by ſo much more will the beames of truth ſhine in our ſoules: and to conclude, by how much as this light together with his loue ſhall ſhine in vs, by ſo much more, whatſoeuer is not good or tending to God, ſhall be nothing reputed in our eyes, and by ſo much more ſhall we hate that is euill, imbrace all vertue and come neere vnto God.

From whence it is cleere by many reaſons, that prayer is a ſure iourney to obtaine whatſoeuer is neceſſary for vs, and that it leades vs to the height of loue, to which we were borne. Therefore we muſt eſteeme this prayer, or that neceſſitie of

prayer

prayer, as a pledge which God hath taken of vs, whereby to retaine vs with him. For hee knowes well, how much good comes vnto vs by his presence and how assuredly we would forget him, if wee had no need of him.

Now we must know, that the excellency of praier, that it may bee imperious and commaund a blessing, doth not onely consist herein, that wee demaund some excellent thing, but with all and much more, that wee haue a sublimated and high motiue and scope. And the motiue that should set vs to pray must bee, to beleeue that our Lord GOD would, that we should haue what wee aske: and, he would haue vs to aske, that wee might thereby bee disposed to his seruice. For blessed is the bread which hee eates, who eateth to this end that hee might liue, and liuing might be imploied in increasing in the loue of the glory of his God. For so

ſo the asking of bread, and whatſoeuer elſe with a ſuch motiue, is much eſteemed in the ſight of God. Beſides, of ſuch a minde we muſt bee, that if wee thinke it not acceptable vnto GOD, that we obtaine that which wee moſt deſire, forthwith, as much as is in vs, wee muſt neither deſire nor aske it.

The hungry ſoule for the moſt part by the famine that oppreſſeth him, is mooued to aske bread, but ſo is not hee who rightly praies vnto GOD, hee muſt aske meat and neceſſary grace and glory, not chiefely for that he hath need of theſe, but for that the Lord God would that wee ſhould haue them, expecting onely our prayer that hee might giue them vnto vs; ſo that the will of GOD deſirous that wee ſhould haue theſe things, muſt more mooue vs to aske and deſire our owne good, then the ioy and glorie which wee hope, may accrue vnto vs thereby.

There-

Therefore the manner of praying ought to bee, that our soule hauing attained to a habit of asking that which God desires aboue any other thing, and exercised by many acts of so asking it, not chiefly for our owne good but for that his most Holy will is most worthy to bee desired aboue all desireables; whatsoeuer we shall aske, let it be immixt and interwouen with such a habit, and all the words of our prayers let them bee ioyned to the actes of willing; and desiring whatsoeuer we shall aske, for this cause that God desireth that wee should haue it, whereby wee might thus become his more acceptable seruants, and haue the greater loue towards him. Happy are they that can thus pray, for in few daies they shall grow to bee potent men in the Lord. To performe all the foresaid things, are necessary the 5. and 6. instructions.

I will hereof giue this exam-

ple.

ple. For many doe pray with the ſame motiue; yet ſpeed not for the purpoſe: ſome man asketh vertue and grace to ſome good end, knowing that GOD hath commanded vs to aske of him neceſſaries. Hee askes inſtantly acknowledging his owne vnworthineſſe: perſeuers in this manner of asking and feeles in his prayer ſome taſte of ſweetneſſe and diuine loue. Now ſome thinke this prayer to proceede from a perfect motiue and ſcope, but it is not ſo; albeit the prayer bee deuout and good. But if you aske what it wants, I anſwere there is this wanting, that hee asked not of loue, albeit with loue. Therefore I ſay it ſufficeth not, that the motiue be perfect, that hee loue, and haue all other things, but he muſt alſo be moued to aske of loue, and not for the loue of the thing deſired, albeit yet euen the loue of the thing may be kept with much perfection: ſo that in act it be reſired to

this, that therefore it may be lo-
ued, because God will that we
should loue that thing, which
now is not so in the former kind,
and therefore exceeds the bounds
of prayer.

Therefore many considering
this, haue come to know, that th
loue of themselues was hid vnde
the shadow of the loue of God,
and that it was true, that albe
they loued GOD, yet were
they not mooued with this lou
in act whilest they prayed, bu
with the loue of themselues, a
beit not with an ill loue, where
they were mooued to aske
which they did, because it w
good. This will be more cl
vnderstood by that which oft
falls out amongst such as loue o
another; that one askes so
thing of another, and that w
the loue wherewith hee lou
him, yet not of, or for the lo
which hee hath towards him,
whom hee asketh: but for
loue of himselfe and his owne

nefit. Therefore, as before is ſaid, wee muſt not aske ſo of God, but we muſt aske with and for his loue; that is, we muſt actually perceiue a deſire of obtayning that we aske, whereby God by that may receiue from vs an acceptable obedience; ſurely great and neceſſary is the attention, that we may know the difference of theſe loues. For it is a thing neceſſary to bee knowen, and many thinke they haue gone right in this buſineſſe, but looking neerer into the thing they haue found it to bee onely the imagination of the true loue of GOD, and themſelues to be far from it indeed.

Hee therefore beleeues and knowes himſelfe to bee in the right way, who continually builds, as vpon his guide in the way, vpon an actuall deſire of obtayning by prayer, theſe or theſe graces, that God may reioyce to ſee him ſo beautified, and that hee may grow in his loue.

And although at the beginning of this exercise, many shall not only feele that they do not increase in deuotion, but rather to haue made ship-wracke of that which they had before, for which they shall be much grieued in their soules: yet let them goe on cheerefully in this great worke. And let them not admire that they feele this diminution of deuotiō, for in that he finds in himselfe this coldnesse and indeuotion, hee shall performe a farre more worthie duety, then before, whilest he seemed to taste a greater sweetnesse and contentment.

For this contentment was wont to arise from the loue of himselfe, albeit not euill, which yet is to be abandoned, that one may bee wholly addicted to the loue of God which is best of all. For when it arose from the loue of our selues which was very great, we found great sweetnesse and pleasure in it: but that loue being discarded, the loue of God aboue

aboue entertained, which at the beginning is but ſmall, little ſweetneſſe and deuotion is felt; but this loue increaſing, the pleaſure and deuotion will alſo increaſe.

For illuſtration whereof, our owne experience will ſerue. Wee ſee that two ſtickes doe burne together, the one being drier and eaſily fiered, the other not ſo, yet the firing of the one, makes the other being greene, and not ſo apt to burne, to flame and as it ſelfe doth: but if you remooue them aſunder, you ſhall finde that ſticke which was not ſo drie, to looſe both his flame and heate too: and to keepe it from going quite out, hee muſt be inforced either to vſe the bellowes, or elſe re-match it with the former which firſt ſet it on fire. In like manner, our loue of God being not ſo hot and inflamed of it ſelfe, if yet it be ioyned to the loue of our ſelues, which is like drie wood, it will as tinder ſet on fire

all our workes, but being diuorced from this loue of our selues, the loue of GOD will stand in need of the bellowes of many strong labours and actions to keepe it in.

For scarcely shall wee finde the flame of this loue, but rather seeme in our selues to bee key cold: and therefore by many strong acts must wee succour it by the consideration of those things, which according to the loue of our selues seemed sweet vnto vs; namely by the consideration of the great good of glory and comforts which wee hope for in time to come, and against that so wee shall escape those great euills which wee doe naturally abhorre and hate. And by such breathings & blasts of the loue of our selues, we may beleeue that some little flame of the loue of God may bee inkindled, and by little and little gather strength & increase, according to the proportion of our indeauour, being

being helped thereunto by the loue of God.

Yet it is very expedient, that wee indeauour earneſtly to haue ſtrong acts in all the things afforeſaid, whereby that ſo vehement a loue of GOD may bee produced in vs; as that was wont to bee which we had before, as a loue compounded of the loue of our ſelues which was great, vehement and contentfull, together with the loue of God, which was but ſmall and very weake. And this wee muſt labour to doe, till wee finde ſo great ſweetneſſe in being deliuered frō our ſtreights and miſeries, onely to the end that wee may the better ſerue God, as we were wont to feele whileſt wee deſired the ſame, being induced thereunto, onely that wee might be deliuered from the anguiſh that did ſo tire vs.

He that ſhall doe thus, may worthily conceiue, that hee hath the true and ſincere loue of God which we ought euer to ſeeke &

begge. This is, I confesse, a great alteration, and the change of the right hand of the highest, happy is he that tastes it in the earth, for now he begins to dwell amongst those fresh pastures, which he shall more plentifully enioy in eternall glorie. But it is very needfull herein, that whilest we pray, wee be very attentiue in this, vntill wee bee habituated and accustomed to such kinde of praying, whereby we may feele in all our postulations and demaunds, whether the loue of God, or the loue of the thing, which we aske, haue mooued vs to aske it of God, nor by any meanes to passe from one demaund, vntill we haue inclined the will, to accept it on that condition, because God would haue vs to aske, and in the same to serue him. And if herein we bee negligent, there is no hope of growing in any good habit of praying. As for the point: we say, *Our Father which art in Heauen, hallowed be thy name:*

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in this first petition we aske, that the name of GOD in vs might be had in estimation and loue, without any mixture of earthly things to be loued with it. This is so high and soueraigne a petition that whosoeuer obtaines it, is blessed euen on the earth. Therefore if any doe vnderstand it and loue himselfe vndoubtedly, he will desire and seeke so great a good to himselfe, and with great affection he will desire it: and it is a good postulation and desire.

Yet must not we content our selues, herewith, but going further, must incline and induce the will to another more perfect motiue, namely, that we desire this thing becausse God is most worthy onely to be esteemed and beloued in our hearts, without all commixtion of our loue, or of any other earthly thing, and becausse hee hath created vs to this thing. Nor let vs by any meanes passe to any other

petition or demaund, vntill wee haue obteined this motiue. And with all let vs remember what the Sonne of God said; *Wee must pray alwaies.*

Luk. 18.

2 In this third exercise, wee must besides prayer, labour to build vp these habits of vertues in vs by many acts of vertues: which vertues can no other where be had, but from the most precious mines and veines of the passion of Christ.

2

It is true, that many excellent things touching the soueraignty of vertues, are written in many bookes, but happy is hee that reads and learnes them in the booke of life, which is Iesus Christ, the fountaine of all wisdome in Heauen and Earth.

Matth. 11. *Learne of me*, saith that wisdome, *as of the most learned Booke.* And what shall we learne? But a few things; as well, least they should be forgotten, as for that they are such, that being learned, we need no more learning, we are full

full of true wisdome. Learne therefore of me that I am meeke and lowly in heart. Let no man then thinke he can be inriched with vertues, except hee learne them, from the Sonne of God made man, and chiefly from his most sacred passion, for this is the golden mine, giuen vnto the world of our most mercifull Father, that thence we may fill our hands and hearts of all things needfull.

It is great presumption, to thinke being seuered from this plentifull mine, to gather any vertues or graces; but he is happy that is admitted to the inwards of this mine, by continuall meditation thereof: for there shall he finde most sweete veines of all diuine riches, to aduance him to the seats of the Angels; seeing in him are all the Treasures of Wisdome and Knowledge, the fulnesse of the God-head dwelling in him bodily. Of this Master therefore we are to learne

two

two lessons of Humility and Patiẽce, as in his former inuitation, we see: learne of me &c.

1 *Of humility*, A vertue that climbes so high, and diues so low, that the learned haue made sundry ladders to come vnto it. Nolet any thinke to come to the Heauen of Humility without these ladders. But these being so plentifully handled by others I leaue them and passe on to the businesse it selfe. In my opinion whosoeuer shall ascend by these degrees, shall soone come to the knowledge of all things, and shall cleerely see that hee is nothing of himselfe, saue nothing indeed; and that all whatsoeuer is any thing, is GOD himselfe: and that seeing it is so, he doth worthily exact of vs, vnlesse we will commit theft, or some worse crime, to bestow all our thoughts and all our powers, by all meanes to magnifie him, whose that all is, that is any thing.

Besides, Humility being such a ver-

a vertue, as wiſheth nothing that is not its owne, requires that the whole world ſhould handle and eſteeme it for that it is, *i.* as nothing, and that mens hearts ſhould not, for the leaſt ſpace of time that is, be imploied, in eſteeming that for ſomething which indeed is nothing, or which is a veſſell of all iniquities worſe then nothing, and ſuch is euery ſinfull man. That therefore this may bee firme and fixed in euery mans heart by many acts of good conſideration in that conſiſts the key of humility, in deſiring, that thoſe which iniury vs and ſuch as ſee vs ſo iniuried, may thinke that we doe not ſuffer this out of humility, but becauſe wee cannot auoide it. For we cannot eſteeme it any great thing, when we deſire to bee ill intreated with deſpight, if wee thinke that thoſe who ſee it, doe iudge that wee ſuffer it out of humility, not offended, nor feeling the iniury. For he that would pleaſe GOD, muſt

must indeauour to be accounted vile and abiect, not of an humble and modeſt minde.

This is that which I ſay, that we ſhould ſo deſire to be accounted vile of others, and to be handled as abiects, that we ſhould alſo wiſh that they ſhould altogether thinke wee were ſo handled againſt our will, and that we take it very hardly and are much offended that we are ſo eſteemed and ſo dealt withall; when in truth wee reioyce for the holy hatred of our ſelues, which wee finde to be in vs. Yet we muſt obſerue, that if any man were of ſo great vertue, that vſing no violence to himſelfe, he could wiſh that other men eſteemed him vile and not humble, ſuch a man for the edification of his neighbours might wiſh, that they did iudge that he ſuffered ſuch iniuries with ioy and not againſt his will, but for the loue of God and humility: and that ſhould be very heroicall humility and ſuch as the ſonne of

God

God would haue vs learne of him.

But seeing this humility is to be learned of our redeemer, let vs set it before our eyes as the rude and vnskilfull in painting vse to put the example which in learning they desire to imitate. This humility of the sonne of God, is inexplicable, yet will we according to our grosse conceit, endeauour to know it: considering that when he was God infinite, and man most perfect, he would and with great ioy did chuse to bee esteemed and intreated for the most abiect thing in the world, for thy sake, suffring all kinde of iniuries and contumelies from the day of his birth, vntill he suffred most ignominious death, and all these things, not for that they were necessary for him, but that wee, who had so great necessity might learne the manner of humbling our selues, which consists in these said things. Whence wee may see how reprehensible he

he is, who doth not learne this humility, which so great a Master doth teach, and which hee exercised in himselfe, albeit not for himselfe, but that we might learne of him. Therefore the humility of our Lord being knowne, euery one ought to frame in his heart another humility to the imitation and likenesse hereof, not that hee is commaunded to come to the equality thereof, for albeit all the creatures did desire and reioyce to be accounted vile, and to bee most vnworthily intreated, out of the meane conceit they had of themselues from the true knowledge of their owne abiectnesse and baseneſſe; and if all the humility of all these were in one man; Yet this humility were nothing compared with our Redeemers humility. For many waies, there is infinit difference betwixt his Maiestie and our nullity: euery of which puts infinit difference betwixt the excellency of his humility, and

and all the humility of all the Saints of God in one, & therefore I said that wee must frame our humility of the imitation and likeneſſe of his.

Some may happily admire that God exacts of vs ſo great contempt of our ſelues and humility, and which coſt him ſo deare whileſt by his example hee taught it vs. Therefore wee may obſerue that it was his will ſo to doe, becauſe indeed it was good for vs, and becauſe wee haue no good thing of our ſelues, but all from his bountifull hand, whom wee ought to glorifie for it, and not our ſelues: And it is not onely good for vs, but moſt neceſſary, for ſuch humility is a perfect medicine for our deadly infirmity which proceeds from pride: nor ſhall euer any man be perfectly cured of it, but by humility. So much as ſhall want of the perfect cure of it, ſo much ſhall want of the clenſing of the ſoule; and how much we want of the

clenſing

clenſing of the ſoule, ſo much ſhall we want of the benefits and grace of God, and ſo much also ſhall we be leſſe his.

And if any aske how one may reioyce to bee agitated and re-moyled with contempts and wrongs, ſeeing it is a thing difficult to deſire it. I anſwere that it may be done out of the great conſideration of this humility of the Sonne of God, and the benefit ariſing vnto vs by it, and chiefly, becauſe we are ſo made able that GOD may haue ioy in vs, and an acceptable ſeruice of vs.

But there is no diſcreete man will caſt that from him, whereby the will of GOD may be fulfilled together with a mans own honour, and ineſtimable and perpetuall profit to himſelfe, and that with the labour of a moſt ſhort time.

But that we may in reaſon anſwere this obiection: wee muſt note, that to frame ſo worthy an humility, it is neceſſary (as in the

ſixth Inſtruction) that we often incline our will; and againe that wee often, nay daily deſire with ioy this ſo pretious an abiection and contempt. For how worthily ought he to bee deſpiſed, who ſo often is found a Traitor againſt his eternall Lord and Sauiour, by ſinne betraying his ſoule to Sathan, and taking it from him who of his onely goodneſſe would die for it?

Surely if ſeriouſly we thought on theſe things, with much griefe ſhould wee take honours if they were offered to vs; ſeeing wee cleerely know that hence it may fall out, that it may bee a hinderance to vs of moſt excellent good things, which by the contempt of our ſelues and true humility is the way to the Kingdome of heauen, doe vndoutedly remaine for vs. Yet notwithſtanding in ſome caſes, a man may wiſh to bee honoured and eſteemed, namely if hee haue the eye of his intention to ſome ſeruice

uice of God, which he beleeues or ſees, may by ſuch honor bee performed; but euen in that caſe, alſo, he muſt deſire with great caution, feare, and ſome griefe, to be honored.

Now there is a certaine euil fruit and venemous hearbe which growes plentifully in the world, ouer-growing and indeed ouerthrowing all vertues, but chiefly hindering the increaſe & growth of humility, namely vaine glory the mother of all euill, which infects all that is good in the whole man. And little or no vaine glory at all will offer it ſelfe to him that hath denied himſelfe and hates himſelfe in ſuch ſort as we haue ſaid. For vaine glory is nothing but a complacency and ioy that one takes, from that which he ought not to take it, or in that maner he ought not to take it. Rightly may one reioyce of the good things he receiues of the hand of God, ſo farre fourth as he ſees or hopes that any ſeruice of God or bene-

benefit of his soule (for both are one if rightly vnderstood) may arise therby. Else it is vaine ioy, and vaine glory: for we take vnto vs that glory, that is due to God alone: or els we glory in our selues when we shold glory in the Lord.

Therefore let euery man suspect, that it is vaine & not spiritual ioy which he takes of the benefits receiued frō God, whilest he reioiceth not in the same maner, considering the benefits which others haue receiued: for albeit we ought first chuse good things for our selues before others, & also to reioice (that whē it was not decreed that we together with thē should obteine it, it fell out that wee had it) yet whilest both wee and they obteine good things at the good hand of GOD, the diuine Maiesty doth equally reioyce at both, nor ought our ioye to bee any other but in GOD, and for that his holy will is fulfilled. Thus reioiced the spirit of the blessed Virgin in God her

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her ſaluation. Our good GOD would haue vs ſo much to reioyce of euery good thing we haue, as we know the ſame good to come from God, and to ſerue for the ſeruice of GOD. And when it exceeds this ordination of God, and goes beyond their bounds, then preſently becomes vaine ioy and vaine glory.

Yet farre worſe is the vaine glory, which ariſeth from the good thing wee haue not; but worſt of all is that, to reioyce in the euill he hath committed. So crafty is vaine glory that often he who is of ſmall vertue, will yet thinke himſelfe to reioyce in God for the good things he hath, when as yet for the moſt part it is mixt with vaine glory. Therefore vntill one be well aſſured of his vertues and graces, he ſhould euer flee all kinde of complacency and ioy, whileſt he recogitates the benefits of God which hee hath receiued of God, or heareth of himſelfe, and ſhould rather accuſtome him-

himselfe at those times, to stand in feare, whereby he should, with a certaine griefe haue vaine glory in suspition, which hiddenly is wont to rise out of these things.

Therefore omitting that worst kinde of vaine glory as too grosse to be entertained of any child of God, and is onely in the wicked, and such as desire not the true good: we will returne to the first vaine glory which ariseth from that good which a man hath, doth, or heareth of himselfe. The thing which may easily disturne vs from so great an euill, is, the consideration of the mighty vanity & falsity which may be found in it: for there is no man that is giuen to vertue, who doth not hate the thing which is vaine and false: & so often and long may one consider this thing and that which followeth, that by much vse of considering it, hee may conceiue so great a hatred against this euill of vaine glory, that thencefourth it will euer scarce offer it selfe to a man.

man. And this is the consider-
tion, it were a vile and odious
thing if any noble courtier shoul
esteeme it for a great matter, an
should boast of it, that he had p
himselfe in some small perill o
of his loue and duety to the Kin
which King before that by re-
son of him, and for the great lo
he bare to him, had exposed his-
selfe to many great daungers a
wounds. But if the same nob
man, should not onely esteem
that small fauour he had done f
his King, to whom hee ought
much, very highly; but also boa
of it abroade, his leuity & foll
were worthy euery where to be
laughed at. But yet this vani
of his were much more abhom
nable if the King himselfe shou
haue borne all this toile witho
all helpe of this noble man, a
that the noble man should ha
suffred that little daunger w
the great fauour and helpe
the King, and with great prom
ses and benefits before the da

ger ſuffered, and after that little daunger ſuffred, largely performed.

Into a vanity incomparably worſe doth he fall that followes vaine glory. For our moſt high God, a King of incomprehenſible Maieſty, infinit power and glory, out of his onely goodneſſe, without any obligation beholding our infinit neceſſity, for our relieſe, expoſed himſelfe to moſt bitter and ignominious death; in which buſineſſe wee were ſo farre from bringing him any helpe, that wee haue not beene thankful to him for it; nay all that were with him forſooke him, and wee doe moſt of all forſake him, through our defects and wants, albeit his Diuinity is now made knowne vnto vs much more then to any of them that forſooke him. Seeing then it is ſo, let vs acknowledge how vaine and wicked it is for any man to glory at the duety he performes to God, omitting in the meane time to glory in

God alone, and how much more vaine it is, for this cause to desire to be had in account with others, when all that time, wherein their hearts are occupied in iudging w to be of much worth, they lea to be imploied in esteeming a praising God, the Author of good. God forbid that the hea which is not exercised in high esteeming and praising the mo high God, to whom all praise a glorie is due, should be taken in esteeming mee to be of a worth, to whom no such thing but shame and confusion is due.

Hee cannot but bee held f consenting to the crime, wh thinkes others doe occupy the mindes in praising and esteemi him being so vile, in the mea time ceasing to magnifie God f all his benefits: and yet is n ther ashamed nor grieued at s inuersion and abuse of th things.

And that which much incre eth our vanity, is, that whatsoe

we doe or ſuffer, all that we performe is through Gods goodneſſe and the bounty of his hand, by whoſe ſingular helpe wee doe all that wee doe. And albeit ſome may ſay, that it is to euery man a thing glorious and of much worth, that he accepts this goodneſſe of God, and doth not reiect the gifts and benefits of God, and ſo thinke that hence he may glory, herein to differ from the damned, who therefore ſeeme to bee puniſhed, becauſe they accepted not the grace offred: to this may be anſwered that there was yet neuer any man the world, who vainely would boaſt hereof alone, that he had accepted of the benefits done him by the King, but rather it ſhould be accounted madneſſe not to accept of them, and that is the madneſſe of the damned, that they receiued not the benefits of God when they might. But it is a fooliſh thing to reioice, that thou wouldeſt not be madde, elſe a man may

goe presumptuously and pom-
pompously, and being asked the
cause why he doth so, he answer
that he doth it for this cause, tha
when hee might haue beene
foole, and fallen into the pit, y
he would not: and that mak
him aduance himselfe, and thin
he is a iolly fellow. But such
man in all mens iudgemen
would bee accounted a fool
How much more should he of w
we speake. For euen this, that h
accepted the benefits of God,
did not reiect them, he hath chie
ly from the helpe of God; wh
hast thou, that thou hast not re
ceiued: and if thou hast receiue
it, why boastest thou? Therefo
he that considering this in hi
selfe, shall boast himselfe, is fu
ly most madde and vaine,
voide of all good, so as muc
he lift, let him boast himse
and glorie in such his madnes

2 *Patience*, I said that ou
Christs schoole, wee must lea
two lessons; Humility and
tie

tience. Of the first wee haue heard; now of the second, how it is to be had and preserued. This vertue of Patience is such a cossen germaine (as I may say) to Humility, that almost they are euer found together, and by the same meanes that the one is to be had, the other also is to be obtained. For as to obteine humility, it is necessary that wee set before our eyes the humility of the Sonne of God, so must we doe to gaine Patience.

For who will complaine of injuries and afflictions, hauing deserued them as we all haue, when he considers with what meekenesse and patience the Sonne of God suffered so many and great acerbities, persecutions, afflictions, torments and most bitter death it selfe, who besides that he was true God and Lord of all, was also of a more noble and delicate complexion aboue all other men, and more sensible of afflictions? Who will not patiently suf-

fer in remedy of his owne offences, all occurrent afflictions and iniuries, if he consider his God to haue suffred farre greater for others, namely for a remedy to our euills. The manner of obteyning this Patience see in the 7. Instruction.

But seeing wee are entred into the field of Patience; we will set fourth the great riches which we must digge for; to the appeasing of the minde, vpon al occasions of impatience: to which purpose we will propose some odious thing, that may befall vs. Thou conceiuest vpon a small occasion of some one hath spoken euil of thee which thou neuer committedst. Through this suspition, three sorts of weapons are drawne against thy minde. First, the sword of wicked iudgement. Secondly, of painefull impatience. Thirdly, of hatred against him thou suspectest hath spoken it. Now an industrious and skilfull seruant of the heauenly King must so

so take these so daungerous weapons on his buckler, and defend himselfe from them, that being wounded by none of them, hee may from euery one of them receiue a singular benefit and beautie to his soule, to the great glory of the King, in whose seruice hee fights: and that may thus be don. First, from the first weapon and dart, he must withdraw his body by stepping aside, inclyning his will, least hee should receiue the blow, consenting to such a iudgement, and considering wee are prohibited by the chiefe Iudge, to whom onely it belongs, who saith, *iudge not*. Therefore wee must leaue that with great ioy, and not vsurpe his office. Secondly, hee must receiue the second Dart with all his forces, reioycing at the iniury and griefe that proceeds from it; and by how much the more as he shall seeme to reioyce at it, by so much lesse shall the deuill assault him by impatience, least he should giue him

the occasion of so great a good. And that it may thus fall out in this second point haue recourse to that which is written touching the hatred of our selues. Thirdly, wee must meete this third weapon, namely of hatred against him of whom wee haue suspition, or happily certaine knowledge, that hee spoke this; by inclining the will to produce some singular act of loue towards him, seeing (God assisting vs) we may incline the will to desire what it will, and to giue what end to our labours it will.

And as wee ought to prouide our selues against these foresaid three darts, arising from this small occasion, so ought wee to carry our selues towards all the fiery darts of men and diuells, which in all our liues doe occurre in any kinde of aduersity, whereby wee may in all things so looke to our selues, that patience may euer remaine in our selues vnhurt, and that we may euer remember, that saying

saying of Christs, *By your patience possesse your soules*. Be sure, that when hee shall haue determined, that patience shall haue possession in it, if that patience faile, the soule is left as it were destroied and forsaken: for neither shall it obtaine from God another possessor, if it suffer this to be taken from it, nor of it selfe can it haue any other that is good. Therefore is it in the greatest daunger that can be, least it should be taken captiue of euery one, seeing that roaring Lion neuer sleepes, but euer goes about seeking whom hee may deuoure. From whose iawes onely such possessors, or those that are possessed of patience are secure. Blessed therefore are the meeke and peacemakers, as that giuer of happinesse hath pronounced. Luk. 21.

3 The third thing which wee noted to bee necessary for the beautifying of the soule, was that the affections resident in euery man might bee brideled and restrained. 3

trained. Theſe wee will reduce
chiefly to theſe foure, ioy, ſorrow
hope and feare. Yet not omit-
ting to diſcourſe ſome thing o
the reſt. For theſe are the nat
rall affections which are found
euery of vs. For it is naturall
euery man to reioyce at preſe
good things, to bee ſorrowf
for the euill, to hope for go
to come, and feare the co
Therefore here our labour m
bee in ſpeaking of theſe affec
ons, and ſome others very co
derable to ſhew how they m
warily be bridled and guided
the ſeruice of God.

For much euill ariſeth fr
them, if they be ſuffred to go
reined and at liberty, becauſe t
neuer ceaſe rouing and run
hither and thither in the ſo
ſometimes this affection, ſo
times that, ſo that hence it is
all the euills which befalls vs,
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without any check or ſnub
take their range: yea euen

men very deuout, they doe much harme, albeit they are much confined. But this is to be noted, that if any one doe all his workes both inword and outward for the loue of God, as in the 2. Instruction, and be led by a hat ed of himselfe, as in the 2. Exercise is spoken, he shall with great moderation restraine and gouerne these affections.

Therefore here we will briefly proceed, obseruing that then are these affections said to bee rightly moderated, when we giue our assent to none of their motions in the minde, but such as wee know doe please God, and from which he may receiue an acceptable seruice: otherwise they ought euer to be banished from his minde, that would safely trauaile vnto God: as a learned man hath sweetly resolued. *Tu quoque si vis lumine claro, cernere verum; gaudia pelle, pelle timorem; spemque fugato, nec dolor adsit.* If thou wilt see cleerely the thing that Boëtius.

is

is true. Then baniſh ioy and feare, expell hope, and let no griefe ſeaze on thee. And it is to be vnderſtood, that then are theſe affections to bee baniſhed when they are not directed to that end, that in them may be found the ſeruice of God.

That therefore wee may the more eaſily baniſh them: we muſt know, that all ioyes which the world affoords vs, are to be placed in true euills; and that for the cauſe following. And hence it followeth, that all things which bring ſorrow and griefe are to bee placed and accounted amongſt true good things, ſeeing that by theſe, as by moſt wholeſome ſanatiues are cured the wounds of our ſoules. And ſurely he that rightly vnderſtands and performes theſe things may very eaſily doe that *Bœtius* counſelleth, and which is in this Chapter diſcourſed: to which that ſhall not a little helpe which is written in the 6. Inſtruction.

Yet

Yet wee will ſeuerally and briefly ſpeake of theſe affections beginning. 1. With ioy, where we muſt know, that we are to ioy in nothing but in God, and the things which are of God, ſuch are all the things that direct vs vnto God. The reaſon is: for he that hath ſo great matter of ioy in God and the things which are of God, is very incircumſpect, if in the meane time he occupie his minde in reioycing in any other thing, ſeeing our forces are ſo much weaker to reioyce and loue, by how much they are more deuided and diſtracted into ſundry ioyes and buſineſſe. Wee ought alſo to know, that albeit we giue our ſelues wholy to GOD yet ſhall we not doe that we ought to doe, how much leſſe, if wee be diſtracted into other affaires? Therefore one of theſe things of neceſſity we muſt doe, either repell euery other ioy aſſoone as it inſinuats it ſelfe, to which purpoſe wee muſt reſort to the ſixth

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Instruction, or else that it be ordered towards God, so it be not vaine ioye as in the 2. Instruction. And that so our ioyes ought to be so ordered, we are taught; Phil. 4. *Reioyce in the Lord alwaies*, againe I say, *reioyce*, vnto this we ought very carefully to looke.

For dayly inumerable things of small moment there are, which popose a matter of ioy vnto vs, from all which a man must presently extricate and acquit himselfe, nor doe I thinke it needefull here to vse any example. For this is a generall rule, concerning euery ioy that is not in GOD, or actually referred to God. Yet that by more aduisedly pondering whatsoeuer hath beene said, hereof we may the more liuely feele it, we may obserue, that if it be accounted an abiect and base thing for a great King flourishing in all abundance to esteeme a little scrappe of siluer so highly, that the gaine of it would greatly reioyce him, and the losse of it mighti-

mightily afflict him and cast him downe: then farre more is our baseneſſe, who hauing euer present the infinit good things which God poſſeſſeth for himſelfe and vs in which we ought to reioyce, we yet reioyce in other things of no worth, offring themſelues vnto vs: ſuch as are all the things of this world: chiefely ſeeing we ought to loue him more then our ſelues, and ſo eſteeme his glory more then our owne. 2. We may ſay the ſame of him that grieues for any thing that can befal him in world, which hee can looſe, except it be ſinne, or bring him to ſinne, as in like manner we may ſay, that it is great abiection to grieue for ſuch things, hauing before his eyes ſo great glory, for which he ought to reioyce. 2

Therefore we muſt neuer ſuffer any griefe or heauineſſe to tarry in the ſoule, but that which ariſeth for our ſinnes. Grieue for nothing, ſaith a holy man, but for ſinne onely. And this is the reaſon:

ſon: for ſorrow is either for the euill that is preſent, or the good that is loſt: now ſeeing no true euill or good can be loſt, but for ſinne, we ſhould not be ſorrowfull for any other thing.

Beſides, we may adde that which wee haue ſpoken of ioy, that to whom ſo great an euill ſo falleth, whereat to grieue as is ſinne, hee deales very inconſiderately in diuiding his powers to ſorrow for any other thing, ſeeing all his ſtrength and ability ſufficeth not to ſorrow ſo much for his ſinnes as he ought. Therefore that wee may the better expell ſorrow from vs, we muſt conſider, and ſay, when all kinde of tribulation lieth vpon vs, why haue I greater care of my ſelfe, then my God would that I ſhould haue, ſeeing I am not my owne, but his? Hee will haue care of that which is his owne; knowing what is expedient, what ſhould befall it. This is that which I would ſay; that whatſoeuer doth befall

befall vs that is painefull, it ought to be acceptable and welcome to vs, how long ſoeuer it laſt, as that thing which is conuenient vnto him that is Gods, nor to grieue more for it, then God whoſe wee are, commaunds that wee ſhould grieue.

If any aske, how much GOD would haue vs to grieue. I anſwere: that he would haue vs to take ſo much griefe, as the acerbity of the thing that befalls vs, doth inforce vs to feele, yet ſo, as that wee reioyce ſo much at the ſorrow, as it ſhall laſt, as at the thing which comes from the hand of God, and that by this ioy wee may labour to driue away the griefe, as the caſe ſhall require, that we procure it after that manner, which we know that God would haue vs doe it, and becauſe hee would haue vs doe it: for by one meanes it behoues vs to bee deliuered from the ſtate of ſickneſſe, namely by procuring leuitiues, and by another way from the

the ſtrength of famine, namely by procuring meate: alſo after one faſhion from the violence of could, by getting fit garments: and after another from the troubles of perſecution, whileſt it hinders vs from the worſhip of God by reaſon of the debility of our nature; to which is neceſſary that wee giue our ſelues wholy to vertues, thereby to gather ſtrength: or elſe to flee the perſecution, whileſt our powers doe no more ſuffice to beare it, together with that, that God hath inſpired vs thereunto. Yet are all theſe remedies together with all others, which are alſo neceſſary to be procured with ioyfull moderation: and becauſe GOD would that wee ſhould procure them, wherby being deliuered from ſuch greeuances, wee might with more quiet ſerue God; albeit there is a neceſſity of ſuffering them, ſo long as we cannot ſhake them off: and that we ſhould not ioyce for them, becauſe GOD would

would haue vs to beare them, for many causes, some manifest, but others hid from vs.

And truely I know not, how it commeth to passe, that euen in this life, God doth not giue himselfe wholy to that man, whom hee hath so wholy taken for his owne. But seeing it is certaine, that he wil giue himself wholy to him, happy shall that life be, for seeing God shall so be his, hee shall euer reioyce in his so great good and glory, as if they were his owne proper riches. Oh how blessed is that man, that knowes this Iubile, for there are no words which can manifest the ioy hee finds in his heart, whose soule, with the whole heart, shall thus say; Oh what an infinit good doe I possesse, seeing God which is more I, or more mine, then I am my owne, doth possesse so infinit good things, whom I now see, albeit imperfectly, yet I seeke him and hold him for my owne, more then euer I held or pos-

poſſeſſed any thing for mine. Let vs not thinke that this can bee expreſſed in words, but let vs (to our purpoſe) conclud only, that ſo great a good ought to mooue vs, that wee ſhould not otherwiſe feele our griefes, but as wee now haue ſpoken, ſeeing wee ought not to deſire for our ſelues any other thing, then the diuine goodneſſe hath ordeined for vs, and after that manner he ſhall thinke fit to diſpoſe.

But it is fit that we diligently ponder all the words wee now ſpeake, becauſe they are of great vſe, and conteine great perfection. Therefore euery ſeruant of God muſt be prouident, that by the ſaid cõſiderations he preſently put from him the infinit paines and ſorrowes, which the miſeries and diſcontentments of the world thruſt vpon him. To which things are neceſſary the acts ſpoken of in the ſixth Inſtruction preſently caſting away the vnwillingneſſe

(as

(as it is there ſpoken) and that ſo often as ſuch griefe ſhall occurre: or to ſpeake more rightly, euery one ſhould in will occurre and meete the ſorrowes, that hee may deſire thoſe things from whence ſorrowes and afflictions ariſe. For when theſe are deſired, then the ſorrow ceaſeth, which firſt did ariſe from heauen euen that we hated theſe things, and it is moſt iuſt that wee ſhould deſire thoſe things, from whence commeth ſuch grieuances, aſwell for that they come from the hand of God, as alſo for that our ſinnes haue deſerued them, and with all many good things doe come vnto vs by them. Iob. 1.

Therefore from hence it followeth, as from a certain rule, that the faithfull ſeruant of God ought either ſo to expell, or elſe to direct his ioy and griefe to Godwards, that nothing elſe ſhould occupy his thoughts beſides God, wherby perfectly to expel it, he may indeauour to make it a cuſtome,

to

to take vp some painefull thing: and as often as any delightfull thing or ioye shall fall out, to bring fourth the act of sorrow and griefe: and againe on the other side, to reioyce as often, as any grieuous thing shall fall out.

And surely it is most iust, that he who offēding God and expelling him from the soule, hath deliuered his soule to Satan, should ioy at euery griefe and grieue at euery ioy that befalls him. In this manner is that to be vnderstood which is wont to bee spoken: Let thy ioy bee euer vnto thee for a punishment, and thy punishment for a ioy. And hee onely shall performe this, perfectly, who shall more manifestly know, that all things in themselues, and in respect of vs are nothing, but so farre fourth as they are of themselues or by vs directed to Godward.

And albeit euery man thinkes he knowes this: yet happy is that man

man in the world, that ſhall truely know and feele this in truth.

3. Now as for the affection of hope, we muſt know that it is not the ſame with that vertue which is called Hope. For that which is the vertue, is not common to all men: but that which is the affection of the minde, all men haue: ſo that it is naturall, as well to Heathens as Chriſtians, in ſo much, that as we ſee it is naturall as well to the one as the other to reioyce and to feare, ſo ſhall wee ſee the Heathen hope for diuerſe things as well as the Chriſtian. 3

Of this hope which is no vertue, but an affection common to all, wee may obſerue, that albeit wee are inclined to Hope for many things often, yet nothing ought to reſt in our hearts to bee hoped for beſides God, and thoſe things by which we thinke wee may the better draw neere to God, to ſerue him: for whatſoeuer thing elſe we muſt thinke to be of no worth: and if at any time,

we

we see the hope of any thing to fix it selfe more in our hearts, then felicity and vertues, we must presently expell it, seeing that it is euidently against the due and right end. 4. So must wee
4 also doe in feare, namely, cast off all that which is not concerning God. The reason whereof the Prophet shewes: *The Lord is my*
Psal 26. *light and my saluation, whom then shall I feare?* and so the Sonne of God: feare not them that can kill the body, but feare him that can cast body and soule into hell fire. *q. d.* You are much to feare the offending of God, or to prouoke him to anger: but he cannot be more prouoked to anger, then if by your sinnes, you giue him occasion to send body and soule into hell fire. Hence it is
Is. 1. that hee cries, *Alas I will reuenge my selfe of my enemies.* Therefore most iust it is, that this great God be so feared with a filiall feare. For it is more to be desired, that we should pluck out our eyes, this to

to doe any thing to displease so great a God and so good a Father and Lord as he is.

Nay hee is not to be feared with any other kinde of feare, seeing he only can giue both life and death eternall: and fearing him, there is no cause thou shouldest feare any thing else in the world. *Qui timet Deum omnia timent eum, qui non timet, Deũ, timet omnia:* He that feares God all things feare him: but he that feares not God, feares all things. For albeit all the calamities of the world rush in vpon vs, if we feare them not, they can affect vs with no euill, which can truely be called euill. But rather if we boldly confront them, and take them with a thankfull minde, in that our God and Redeemer, would haue vs to imbrace them, in memory of those things which hee suffred for vs, they will increase in vs perpetuall dignity and glory. Therefore being prepared hereunto, that we esteeme of no worth, or rather

esteeme as a pretious ornament, whatsoeuer calamity can befall vs in the world, if any feare creepe vpon vs, by and by in will, wee meet it, to repell it, that it haue not that place in vs. In which the reuerent feare of God, necessary for vs, ought to be placed, to this, the sixth Instruction is necessary. Surely hee that shall thus rule the passions of the soule, shall liue without vitious passions in a great perfection, and shall come to that peace, which maketh the peace-makers bee called the Sonnes of God.

Of the passions.

SEeing it is impossible for him to get the victory that doth not know his enemies; and the more cruelly they vex vs, and grieuously woūd vs, the more need there is to know their wiles: it cannot but be a matter of singular consequence for the true inriching of our soules, to know how to order our pas-

paſſions ſo as by them the enemy get no aduantage of vs. And the rather, becauſe it is a reſolued truth as well by aſſertion of the ſacred Scriptures, as holy fathers, that impugnation of our ſences and paſſions is of all other the moſt cruell, and brings the greateſt dangers with it.

The cruelty thereof is ſufficiently expreſſed by that exclamation of the Apoſtle; *Oh wretched man that I am, who ſhall deliuer mee from the bodie of this death:* and the grieuous daungers thereof by that other of the ſame Apoſtle; *I beate downe my body, and bring it into ſubiection leaſt by any meanes when I haue preached vnto others, I my ſelfe ſhould be a reprobate.* And the reaſon is good; for the enemies are borne at home and in our owne boſomes, which ſeeing they cannot be expelled, thoſe whom they cannot with cruelty-proſtrate, they will by their improbity and inceſſant labour, tire and weary out. And this we find by the vn-

Rom. 7.

1. Cor. 9.

looked for and manifold casualties of men very famous for holinesse of life. From whence it is euident, that this doctrine of the passions is most necessary to those that haue not tamed them: besides that it is also wonderfull profitable to the vnderstanding of diuine affections.

Passion therefore (that we may define it, for the purpose in hand) is nothing else, but the motion of that sensitiue appetite, at the imagination of good or euill, with some kinde of change of the body: to speake more cleerely, it is an impression whereby the appetite is stirred vp, by the image of good or euill conceiued by the inward sences. This resides onely in the sensitiue appetite which is composed of two parts, the concupiscible which is in the liuer, and the Irascible which is in the heart. And the acts of the will which are called by the name of passions are not properly simple passions, but in act.

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Therefore there are of proper passions in number. 11. of which 6. which doe absolutely respect good or euill, and are in the concupiscible part; but those. 5. which doe respect the difficult good or euill, arise in the irascible; but all the 11. are perfected in the heart, which is vrged and mooued with all these motions. 11

Those 6. passions of the concupiscible, are *Loue* towards the good first conceiued: 1
Desire or *Concupiscence* towards the good not present: 2
Ioy or *Delectation* towards the good present: 3
Hate first conceiued from euill: 4
Flight or *Abomination*, from euill not yet present. 5
Sadnesse or *Griefe* from the present euill. 6

Those other fiue which haue their seate and being in the Irascible, are *Hope* towards the difficult good: 7
Boldnesse against the difficult euill. 8
Desperation, from the difficult good: 9
Feare from the difficult euill: and 10
Anger against the difficult euill. 11

All these 11. passions are exercised about such things as are perceiued by the outward senses: and doe prosecute those three most pleasant good things in the
1 world, by name, *Honest*, *Profitable*,
2 *Delectable* good: and doe abhorre
3 the contrarie euils: but Honest here, is not taken for that which is graceful, proceeding from true vertues, but for estimation and honour of the world.

And this is the nature of the Concupiscible, to weigh and ponder those three good things and and their contraries according to their proper natures, and so stands either well or ill affected. But because, it is often vnable to enioy the good things by reason of the many difficulties, wherewith they are besieged; it belongs to the worke of nature that the Irascible should be present which might ouercome the difficulties of obstacles and hinderances, and place the concupiscible in quiet possession of the good.

good. But theſe good things ſeeming vnworthy of our minde and by the imitation and intice-ment of the preſent delight, doe vehemently mooue the whole man, the paſsions being drawne and made wilde and fierce, doe, make head againſt the tower of the ſuperiour part, and doe either caſt it downe being weakened, or diſturbe it, being reſiſtant. Therefore euen from theſe things which wee haue ſpoken, may well be gathered what kinde of inteſtine and ciuill warre hangs ouer their heads, and of how many enemies they ſhalbe beleagred, who deſire to withdraw themſelues from the pleaſures of the world to ſerue God.

To this purpoſe, we may aptly conſider the ſtryuing of *Iacob* and *Eſau* in *Rebeceaes* wombe which ſo tormented the mother, that ſhee little leſſe than repented her of that conception. But conſulting GOD, hee anſwered: two nations are in thy wombe

and two people ſhall iſſue out of thy bowells: the one people ſhall ouercome the other, and the elder ſhall ſerue the younger. So ſurely, euen as it were in one wombe, thoſe that will religiouſly ſerue God, haue two people within them; which whileſt they minde earthly things dot well accord; but man is no ſooner come to the threſhold of Gods houſe, but preſently hee findes them rebelling and ſtrugling the one againſt the other; becauſe he hath begunne to take part with the one and oppoſe the other: but let them bee of good courage; becauſe it is the diuine oracle: that the one ſhall ſerue the other, but not as then, the elder ſhall ſerue the yonger; but the inferiour man ſhall ſerue the ſuperiour, the fleſh the ſpirit, and ſenſuality, reaſon.

Now hauing generally thus ſpoken of the paſſions, as much as may ſeeme neceſſary to bee knowne. Let vs come to examine

mine them apart. But this is here to be premoniſhed, that wee muſt read againe and againe more ſeriouſly and ſeeingly theſe generall points, then the other, becauſe euery line almoſt of theſe cõteines ſo many wholeſom aſſertions: which except they be fully perceiued, we can neuer come to the knowledge of the inward mã.

1 *Therfore of Loue, concupiſcence or deſire, delight or ioy, wherein, as of the reſt, obſerue* 1 *The deſcription of the paſſion.* 2 *The remedy.* 1 2

1 It is the generall conſent as well of Philoſophers as Diuines, that the concupiſcible is before the Iraſcible, and therefore the paſſions thereof in the firſt place to bee ſtirred vp, and that the ſame are the beginning and end of paſſions of the Iraſcible. And the reaſon is good: for no man hopes or deſpaires (which are paſſions of the Iraſcible) except it bee for that which before he loued and deſired, (which are 1

the passions of the Concupiscible) nor by the Irascible dare hee attempt against that is euill or feare euill, except by the Concupiscible hee first hated it: and hee cannot hate any thing but that which dissents from the good first loued.

From this it commeth to passe, that not onely the Concupiscible is before the Irascible, but also that all passions take their beginning and rise from loue, the first passion of the Concupiscible, vnto which all the rest are fast tied. For no man desireth, or is delighted, saue with that which hee loueth; or hateth, fleeth, or is sorrowfull, but for euill which is opposite to the good which hee loueth: or hopeth or despaireth, but for that good which hee loueth; or feares, or dares, or is angry, but for the euill which hinders the good he loueth.

Therefore wee may thus describe loue; that it is the first motion, which good bring, vn-

to

to the appetite, or more plainely; the first impression whereby the appetite out of the knowledge of some good, is affected, whilest the good thing it knoweth, doth please it. This similitude from nature will illustrate the thing well: fos as euery thing which doth ingender confers first forme to the things ingendred and afterwards a motion agreeable to that forme; as when the fire inflames the ayer, it first imprints in it the fiery forme, and then a fiery motion to tend vpwards; so euery good doth not only imprint a certain form in the sence, which conceiueth the image of good, but also in the appetite, the image of the sence mediating it selfe; that is to say loue, which is as the forme of the loued, and by loue stirs vp the motion of desire, whereby the appetite returnes againe to the good it selfe, the circle being ended.

Hence it is euident, what is concupiscence (which when it accom-

companieth reaſon, is called deſire) for it is a certaine extenſion or progreſſion of loue, or rather: that motion or ſteppe whereby the appetite affected with good, beginnes to incline to that good it ſelfe. For after that good (which is the motion of loue) hath pleaſed the appetite, the appetite inlarged it ſelfe to receiue that good (which is the motion of concupiſcence or deſire) by which motion it is ſaid to be drawne of the good it ſelfe.

It is violently caried, becauſe drawne by pleaſure: Therefore the deſire is wont to wax ſtrong, if it bee not graunted to enioy pleaſure euen vntill a certaine ardour, which is called feruour, and is the effect of loue, the which thing Lauguor (being another effect of loue) is wont to accompany, which is a moſt grieuous ſadneſſe, of ſuch fury, it is often wont to kill men: but if the good deſired fall out as we would haue it, then followes delectation

(which

(which if it bee with the worke of reason is called ioy) and it is a motion of the soule placed in the good that pleaseth it; or more clearely, that motion whereby the appetite perceiueth the good which it desireth, in whose enioyment or possession the appetite is placed, is called delectation or fruition, which is all one.

This passion is one of the chiefest and seemeth to bee the most effectuall of them all; for it fulfils the motion of loue: and in it loue seemeth to exercise all his powers: for seeing there are many effects of loue; as (besides feruour and languor before named) extasie, liquefaction, vnion, mutuall inhæsion, penetration, zeale, in imbracing of the present good almost all of them do waxe strong and multiply.

Extasie which signifieth the going out of the appetite from it selfe, that it may exist in that is good which it affects; whilest good is present, acquireth strēgth.

Lique-

Liquefaction which is a certaine emollition, rarefaction or ſoftning of the heart, that as it were, the poores being opened, good may eaſily and quickly enter, albeit that it doe keepe his ſtrength good being abſent, yet is it filled with the drinking in of that which is good. Vnion, which is as it were a cotouching of louers Mutuall inhæſion, which is the binding together of things that touch one another. Penetration, which is a certaine ſliding into the inwards of the heart, doe not fall out, but when good is preſent. Zeale, which is nothing elſe but the impatience of a conceit if any would interpell, the inioyer would fight and contend moſt fiercely.

Therefore it is plaine that the paſsion of delight is compaſſed with many circumſtances, which doe eaſily demonſtrate his power. But euen the thing it ſelfe is ſo prooued by experience, that without any other witneſſes, if any

any be asked, what is the thing moſt attractiue, whoſoeuer hee be, hee will anſwere: *Trahit ſua quemque voluptas*, euery mans pleaſure is his adamant.

For as yet thoſe other two kindes of good, ſc: honeſt and profitable good if wee take away pleaſure, would not draw any mans heart after them; which is a thing moſt worthy to bee knowne, and is conuinced by this reaſon: For wee ſhall ſee many borne in the country, whom if the King would draw into the City and inrich them with honours and commodities, they would vpon no other ground refuſe, then for that they would not forgoe the countrey pleaſures, to which they are accuſtomed, and which they deſpaire to find elſewhere. Seeing then that mans heart is ſicke with the loue and deſire of pleaſure, as of a grieuous feuer, let vs ſeeke for ſome remedie for theſe three paſſions.

2 The

2 2 The remedy of loue, concupiscence or desire, delight or ioy. That a fit remedy may bee prepared to the nature and sicknesse of the diseased, we must premise to the things that are to be spoken of the cure of passions, that mans heart most greedy of good things present, can neuer be pulled from the loue of them but by exchange of better good things: for it cannot bee, that honourable, profitable and delectable things should not please the appetite, seeing it cannot put off his natiue and inbred pronity and readinesse to entertaine them. Therefore that manner of curing is of all other most prudent which, better good things being proposed, (whereof the appetite is capable) doth attempt to draw the heart of man from affection of present things to the loue of eternall things. For if wee will search out the worke of GODS wisdome in the creation of man, wee shall

ſhall finde, that our moſt mercifull LORD God would not take away food and nutriment from theſe eleauen paſsions, but transferre it vnto better good things, that the ſence, together with the ſuperiour part of man. Firſt his reaſon might inſtruct both the appetite and alſo the fleſh it ſelfe, according to their capacity, to thirſt after God, and to lift vp themſelues towards God.

For that thing which paſsions wrought in *Adam* before his fall, euen vnto that do the ſeruants of God and deſpiſers of the world aſpire: and oft times, as much as the diuine grace vouchſafeth to graunt in this corruption of our natures, are they made partakers of their deſires: amongſt whom, hee was one, who ſaid; my heart and my fleſh reioyce in the liuing GOd; and in another place, my Soule thirſteth after thee, yea my fleſh how often? according to this doct-

doctrine therefore of weaning our passions from the forbidden good things, wee will giue these examples.

Let the examples bee thus: thou happily seest some thing which doth greatly please the appetite with a sudden motion which is the motion of loue, presently thy heart extends it self to that thing which is the motion of Concupiscence, for it coueteth that thing: if this thing be graunted then succeeds a certaine delight of perceiuing of ioy, touching the thing which seemes to agree to the appetite drawne on by the loue & Concupiscence aforesaid, which is the motion of delight: and in this manner, doth that thing beare rule in his heart, that was so taken with the loue of it, and with a certaine kinde of fruition, hee delights in it, which is the end of delectation, and to conclude doth complete the motion of loue. He therefore that is so tempted, let him first discerne the

the fault from the temptation: for in ſuch ſudden motions of loue and concupiſcence, often their followes no fault, becauſe in men of riper yeares, they preuent the conſent of reaſon: but if any ſinne lie hid, by the negligence of reaſon, it is a very ſmall one, which I would haue to be obſerued in all kindes of temptations: that I need not repeate the ſame thing againe.

1 Aſſoone therefore, as any ſhall perceiue theſe ſudden motions of loue and concupiſcence raiſed in him. Hee may many waies repreſſe the appetite, that it goe no further: for hee may forthwith by reaſon thus commaund his appetite: Let goe this hurtfull concupiſcence: for it becomes not a man indued with reaſon, and much more excellent in minde, then all theſe bodily things, and borne to the ſtudie of wiſdome, and beauty of vertues, to deſire this thing whereby the minde is turned away from better good

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goods things. But this restrayning of the appetite was in vse among ſt heathen Philoſephers: for it hath nothing in it aboue reaſon.

2 2 There is therefore yet a more excellent way & worthy of a Chriſtian, and out of faith which worketh by loue, is more effectuall: as thus, abſteine from the noiſome concupiſcence: for it is not lawfull that a man who ſhall enioy eternall good things and be cloathed with glory as with a garment, ſhould by theſe vile and baſe things be diuerted from the care of better things.

3 3 But yet there is a way more ſublime; as thus. Let goe thy deſire and abſteine from this hurtfull concupiſcence, for it is not conuenient for mee who haue made a couenant with my GOD to keepe his lawes; to couet and deſire any thing that is anothers. And thus may wee doe in all kinde of things, bee they honourable, profitable or delectable. The firſt of theſe kinds

kinds of repreſsing the appetite is humaine. The ſecond is Chriſtian: But the third is diuine.

But if the appetite doe not giue place: yet for all that doe wee not labour in vaine. For albeit the appetite doe not obey reaſon at a becke, as the other members doe, but after a certaine politike manner, and often, doe moſt ſtrongly reſiſt reaſon: Yet wee finde that by thus doing wee are prepared vnto a Chriſtian mortification, and by cuſtome of fighting, reaſon at length gets the dominion ouer appetite.

To end therefore this point with a ſhort but ſweet admonition: hee that much deſires to kill his paſſions ſo as that they may not kill his ſoule, muſt know, that if hee ſhall know to moderate well his loue, from whence all paſsions doe ariſe, hee ſurely ſhall carrie awaie the victorie. Nor ſhall he only ouercome, but by a wonderfull ſhort cut, ſooner then others hee ſhall ouercome,

and

and with greater delight & contentment.

And the manner of doing it is this : hee must bee very circumspect, in the exercise of euery thing, that he set not his heart vpō the apparant shew of things, but assoone as hee seeth any thing that is pleasant, to turne away his heart, & make hast to breathe after heauenly things. For it is altogether impossible, that the other passions should wax heauy or hurt vs, if the rootes of loue be cut vp.

Let this bee the example : A man sees some profitable good thing, and forthwith assoone as he sees it, whilest his loue is stirred vp, he lifts vp his heart to heauen, saying, Oh how much more profitable things are prouided for me there? He sees something that delights him, and whilst his appetite growes in loue of it, his heart is instantly lift vp to heauen, saying, how much sweeter shall my banquet be in hea-

heauen, where my meate shall be *Manna* Angels food, and my drinke the fountaine of life? Hee sees some honourable good thing, namely, other mens estimation conceiued of his wittie learning, dexterity &c. And whilst the appetite beginnes to be carried to the loue of honour, he runnes, and lifts vp his heart, saying, how much greater estimation and honour shall be conceiued of me in that most ample Court of heauen, then if I had the honour of the whole world?

2 *Of the passions of Hate, Flight or abhomination and of sorrow and griefe, where also are two things as before.*

1 The definition of Hate. As good so soone as it is seene ingenders the loue of it; so euill, by and by as it acknowledged, begets the hatred of it. Now hate is a certaine motion of the concupiscible, dissonant from euill: 1

euill : or more cleerely ; it is the motion of auersion, wherewith the appetite is affected, when any thing dissonant or contrary and repugnant to it is represented : for as betwixt the appetite and good there is consent ; so betwixt the appetite and euill there is dissent.

Hence comes flight and abhomination of the euill which is the motion of retraction, whereby the appetite departs from euill ; as if we said ; that, that recession or declining whereby the appetite retracts it selfe from euill which displeaseth it, were flight or abhomination of the euill which is the intention of flight : for after that euill is by the imagination represented, the appetite doth not onely disagree and become dissonant (which is hatred) but also goes backe, which is flight.

Sadnesse or sorrow succeeds when the euill is present ; sorrow comes from euill joyned vnto the body

body with the apprehenſion of ſence: but ſadneſſe is for the euils conceiued by inward apprehenſion, which may alſo therefore be paſt and to come which are inwardly conceiued, ſeeing ſorrow onely for the preſent time continues, whileſt the body is oppreſſed. Therefore ſadneſſe or ſorrow is a certaine motion, whereby the appetite is vexed by the preſent euill; as if I ſaid, that it is the motion whereby the appetite is oppreſſed with the burden of a preſent euill. Theſe paſſions are of contrarie motion to thoſe we handled in the 9. Chap. for hate is auerſion from euill: loue the conuerſion to good: flight, is the departing from euill; deſire is the progreſſe to good; ſadneſſe is the oppreſſion of euill; delectation is the expanſion to good.

But as loue with the two other paſsions is carried towards the honeſt, profitable and delectable good: ſo hate with the 2.

passions arising from it, inclines to the 3. fold euill, vnhonest, vnprofitable, vnpleasant. Now by good and euill, wee vnderstand either the true or the apparant good: for whatsoeuer pleaseth the appetite is good, and whatsoeuer is repugnant in the kinde is euill. But amongst all other things in this place that is most attentiuely to be obserued; that sadnesse one of the principall passions (which as delight complets the motion of loue, so it of hate) is a capitall enemy to true vertue: for besides the hurt it brings to the body, this amongst all passions is the greatest (for it hath the motion of contraction, contrary to the vital motion comming from the heart dilated) it most grieuously hurts the minde, as by this reason appeares. For the minde kept downe by the weight of euill present; the actions are made more feeble: a certaine cold vapour and sluggishnes

runs

runnes thorow the whole man, and almoſt diſſolues the ioints: whereby it is hardly mooued or elſe altogether ſlacks to the workes of vertue, which being difficult, ſtand need of extēſion to vndertake difficult things, which by this reaſon is euident.

It is a thing well tried, that any ſorrow of the body long raging, in ſhort time the whole man muſt needes be diſſolued: nor can the imagination diuerte from thence to any other worke for ſorrow is the bond of the minde. Now if ſadneſſe be properly taken as differing from ſorrow, it much needes worſe torment the minde then ſorrow: for the anxieties of the minde are much more grieuous then thoſe of the body; which is thus from the contrary prooued: it is the generall opinion both of Diuines and Philoſophers, that the delectations of the ſpirit are greater then thoſe of the body: for ſeeing delectation is a motion proceeding from the

coniunction of good, by how much as the good is greater, the coniunction straighter, & the appetite more inacted to perceiue pleasure, so much the greater shall the delectation be, but the goods of the minde are greater then of the body, as being Spirituall: more narrowly ioyned, as being without any body betwixt; more liuely perceiued, as hauing the vnderstanding to penetrate the essence of good.

Therefore by the same reason, the euills of the minde inwardly apprehended are greater: because they belong to the minde, their coniunction is greater: for euil inwardly conceiued is most neerely conioyned and repugnes the appetite; but outwardly apprehended, doth neerely repugne the body, (but if it should onely hurt the body, the appetite not resisting, it should bee more light, yea and sometimes it should be light, for many with delight the appetite, euen for foule cause

doe ſuffer hunger, blowes and ſtripes.) To conclude euill is more intenſly perceiued, but the inward ſence is more able. Hence may we collect how diligently wee ought to cut off the beginnings of ſadneſſe, and of what weight it is prudently to cure theſe diſeaſes. For the learned know that theſe paſsions, but eſpecially the third do often put the vnexperienced worſhippers of Chriſt out of the way of ſaluation: that not without cauſe the Apoſtle was inſtant; reioyce in the Lord, euermore, againe I ſay reioyce: for it behooued him to ſpeake it againe becauſe it was of infinit weight.

2 *The remedies of theſe paſſions.* 2

1 A man ſees ſomething that is incommodious and hurtfull (as he ſuppoſeth) to him, ſay that it bee ſome parts of the exerciſe of Godlineſſe which ſeeme difficult and and harſh to him: by and by ariſeth an auerſion of the minde (which is hate) and with a moſt 1

ſwift motion, as much as belongs to it, the appetite flees from it (which is flight) and being commanded or conſtreined to performe it, he is caſt downe with the burden of heauineſſe and griefe. Then therefore hee that hath care of himſelfe, aſſoone as the motion of hate ariſeth, may thus commaund himſelfe, abſteine from thy auerſion: for it is not worthy of hate, if I will heare reaſon ſpeake: for many more incommodious things muſt wee ſuffer, for the loue of vertues and expediting of the minde from the fetters of the body: for the liberty of man is by theſe motions hurt, whileſt hee hates the things which are not truely euill; and will make him languiſh from the ſtudy of reaſon. This manner of commanding the paſsion (as I ſaid of loue) is common to heathen men. 2. There is another very Chriſtian manner which is to propoſe to the appetite true euills, which by the inſtruction of

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of faith it may abhorre, and this comes from the ſuperiour part of man: thus, abſtaine from hate: for here is nothing worthy of hate, ſeeing ſinne is a wanting, which only is worthy of deteſtation: for that as concerning the incommodity, if it be without fault certainely it pleaſeth God well. 3. But there is a thing more diuine than this; and that is taken from the imitation of Chriſt; thus: abſteine from hate: for how much more incommodious was the croſſe of Chriſt on which for thy ſake he ſuffred willingly? is this the imitation of Chriſt Ieſus crucified? who when the foxes had holes & the fowles of heauen neſts, yet had not where to hide his head and yet was moſt worthy of eternall reſt? 3

By ſuch exhortations is the ſuperiour part wont ſo to preuaile, that by his command and effectuall motions, the appetite is weakened: nay ſometimes by a ſudden conuerſion it begins to loue,

what before it hated. But oftimes theſe kinds of repreſſing the paſſions doe not profit, becauſe the appetite cannot receiue theſe reaſons, of the honeſt good; or elſe it will not bee inſtructed by reaſon, in reſpect of the violence and heate of the paſſion; and then it will be to purpoſe to repreſent to it other more grieuous euills, which by the experiment of leſſer euills, it hath cauſe to feare; to ſhunne which euills, if not willingly, yet patiently, he will not hate the preſent euill which he beganne to deteſt, and this may thus be done; deſiſt from hatred: nay loue and imbrace this incommodity: for art not thou mercifully dealt withall, who haſt deſerued the torments of hell? ought not the fiery flames of hell to be changed for this incommodity?

Theſe and ſuch like preſent remedies are to be ſought out, before ſadneſſe and griefe haue taken too deepe rootes: for if the griefe

grieſe doe grow not from a light cauſe, but proceed from ſome grieuous cauſes of the ſoule, ſuch as are woont to befall to men of a ſcrupulous conſcience, or vehemently vexed for the ſins of their life paſt; there are ſome more effectuall remedies to bee ſought out. For the written counſailes and (as it were) dead letters haue not ſo much power to heale theſe diſeaſes which creepe into mans inwards, and doe extenuate the powers both of body and ſoule, putting on diuers formes, as the Oracles of a liuing voice, of ſome ſweete finger in *Iſrael*, who according to the nature of the euill, can miniſter a word to the wearied in due ſeaſon. Such as the Pſalmiſt deliuers: *Eduxit me de lacu miſeriæ & de luto fæcis, & ſtatuit ſupra petram pedes meos:* Hee brought mee out of the pit of miſerie and from the claie of dregges and ſet my feete vpon a rocke. How many cauſes of

ioy are heere ? Hee fetcht mee out of all my miseries, and that I should not fall into them againe, set mee vpon the rocke Christ Iesus, from whom I shall neuer fall.

To conclude, we may obserue that these three passions may not only be encountred with the said reasons, whereby the superiour part may be able to keepe them downe, but also the true louers of Christ both may and ought often to stirre them vp (as in the next Chapter appeares) that as loue, desire, delectation are *stirred* vp to prosecute the *goods of* the minde; so hate, flight, and griefe must be rowsed vp to detest the euills of the soule; which may thus bee done, the superiour part instructing the inferiour.

The superiour part doth finde the appetite to be deterred from labours, contempt, and austerity of life; and doth thus vrge it: If thou wilt hate, doe not hate those things which are not fowle, but rather

rather hate the deformity of sin: if thou wilt flee, then flee from sinne as from the face of a serpent; if sadnesse and griefe creepe vpon thee, let it not grow vpon thee for punishment, but for sinne, that it may bee turned into wholesome repentance. But yet if for all this, it doe not so abhorre the turpitude of sinne, seeing it doth not so cleerely perceiue it: let it hate, flee, and grieue for the punishments of hell and terrour of that great iudgement: which the imagination can more easily represent. But let vs come now to the Irascible.

3 *Of the passions of hope and audacity and their remedies, and* 1. *what it is.* The Irascible part (as wee haue said) is the setter of the concupiscible at liberty; for when as manifold difficulties doe encompasse the good things which are desired; then the Irascible as if armed with power, combats with this difficultie and driues it 3 1.

it away: and so brings the concupiscible into a francke fruition and enioyment of them.

But amongst the fiue passions of the Irascible, Hope holds the first place: which is nothing else but a motion towards the difficult good which it beleeues may be obtained: or to say more cleerely, it is a motion, wherby the appetite is stirred vp to acquire that good which is hardly acquired, which the concupiscible laueth, and which is thought may be obtained.

Boldnesse and Audacity succeeds this Hope, which Audacity we call a motion of the appetite prosecuting an imminent difficult thing: as if I should say, it were a motion whereby the appetite goeth forewards against an euil at hand. That as desire is a certaine pregression of loue, so boldnesse is a progression of hope. But when I call audacity a motion towards euill; wee vnderstand by the name of euill, the difficulty

it selfe: which it indeauours to ouercome, and which doth circumstance the good, which hope properly respecteth: although audacity also doe respect the difficulty of the difficult euill, to ouercome which Hope succeeds.

Touching these two passions, we must obserue, that those who are giuen to loue, are more inabled both to Hope, and to dare then others; for seeing both the passions are motions of progression, and heate which is the property of loue, by his dilatation; and opening conferres much to the motion of progesion: it commeth to passe, that Louers are more prompt and ready to hope and to dare: especially such as stand well affected to Heauenly things, for the Conscience of Righteousnesse, inioyning the diuine assistance begets a certaine security: which doth chiefly conduce both to Hope and Audacity. Happy are those who finde themselues called

called to such an assurance, as from the affection of diuine loue, and heauenly things, and the testimony of a good conscience, may beget in them hope and audacity: so that with much profit they may haue the vse of these passions. But here we haue need to know fruits from falshood, seeing these passions may impose vpon the vnwary, whilest they are ill placed; for those things which are vnworthy the followers of Christ, must not be hoped for: nor must wee dare and bee bold sharply to driue away the things which are not euill, as shall appeare by this example.

2 *The remedies of these passions.*

It commeth to passe often that either a man is checkt or frowned on by his Prince or some great man vnder whose check he liues; or the wife of the husband, or sonne of his father, or seruant of his master is so vsed, as that hee coniectures he is not beloued: yet loues to be beloued: But it seemes

seemes a difficult thing vnto him to obtaine it: for it behoues him to excogitate some meanes to reconcile his minde vnto him, and so fit himselfe to auoide his checks and frownes: which would require both time, and discourse, and some other duties, not without labour; yet it seemeth possible; Therefore albeit all other duties be neglected, hee determines to deale seriously in this thing; hee is raysed by hope, and goes forewards with boldnesse: but these passions he may check thus.

What is it that thou doest, thou vnbrideled appetites, it is vnworthy the minde of a man to hope for things which are not true good things: but to desire so to be beloued, as not to bee checkt is dissonant to reason, and therefore cannot bee any true good: therefore God forbid that I should bestow my time and labour to winne the fauour of men, and not rather in gayning the fauour

fauour of God. God forbid that I ſhould boldly goe forewards to ſhake off the things which are moleſtfull to the body, and ſhould happily procure greater indulgence of the body, but more grieuous loſſes of vertue. But this firſt kinde is ſuch as a naturall man may vſe. Yet from this example it appeares, that the paſſion of hope ſhewes it ſelfe through a falſe opinion at the apparant good of indulgent loue, but indeed true euill: but on the other ſide audacity, againſt the circumſtant difficulty, as againſt *euill*; and therefore the ſuperiour part ought thus to inſtruct the appetite.

If it helpe any thing to Hope, amendment which is a true good is to bee hoped for by correction and checke; if thou wilt bee bold, goe foreward againſt thoſe things which hinder thy amendment: dare ſomething againſt the motions of ſorrow, combat with them; and carry a cheere-

cheerefull countenance : that thoſe who ſeemed to be offended with thee, ſeeing the fruit of their checks and controules, may goe on to check more: for it is written; let the righteous rather ſmite me, but let not their pretious balmes breake my head: Oyles, *i.* the faire diſsimulations of ſinners ; not breake my head, *i.* affect my minde with any delectation.

2 But this is more worthy of a Chriſtian; which the ſuperiour part may vſe thus : Deſiſt from this Hope of ſeeking for the fauour of men: hope rather in the Lord and be doing good, dwell in the Land, and thou ſhalt be fed. How much more honeſt, profitable and delightfull ſhall the beneuolent minde of the moſt mercifull God be to thee, then that of men : which doubtleſſe thou ſhalt enioye, if deſpiſing the fauour of men, thou doe thy indeauour, that thy Hope and portion may bee in the Land of 2

of the liuing. Therefore dare something against the difficulties which would retarde, and withdraw thee from the sweeter imbracing of Iesus Christ, and thou shalt be happy.

5 3 But the third is most worthy of the follower of Christ thus: did Christ hope in mans labour for the fauour of men? Did he regard to bee beloued of Kings? did he decline checks and taunts? how often did hee keepe silence working the workes of my saluation, when hee might haue sweetely caried away mens hearts, and shunned the punishments? Therefore farre bee it from me, that I should swerue from such an example. Therefore all hope is to bee placed in God, and wee must indeauour by all meanes to aduance to so great a good as is audacity. Many things are heere to bee spoken of these two passions, but that in the handling of the passions of desperation and feare, the same thing

things are required: for passions if they be well tempered are the remedies of other passions. Therfore in one place onely we will giue herein admonitions.

3 *Of the passions of desperation, feare and anger, and of their remedies.* These three passions, Desperation and Feare which are opposed to Hope and Audacity, and Anger which wanteth a contrary passion; come now to be handled: for if difficult euill doe not lie vpon vs, but be ouercome, and the possession of good succeeds it: then no difficult thing remaines, against which the Irascible part may arise: but delectation succeeds, which is a concupiscible passion. 3

Therefore desperation is a motion of the appetite, from good which it beleeueth, cannot bee acquired; as if we should say, that it is a motion whereby the appetite is oppressed or cast downe, when one thinkes he cannot obtaine the good that hee loueth.

Hence

Hence ariseth feare which is a motion of the appetite departing from euill to come, which it cannot resist; as if wee should say it were a motion, whereby the appetite is contracted and depressed, when the difficult euill is imminent, before it be present: for it is not a simple departure, as Flight, or Abhomination of euill, but a depression of the appetite for the difficulty of the euill at hand. But when the difficult euill hath the nature of iniurie, then it is anger.

Now anger is a motion of the appetite, to reuenge; or more clearely a motion whereby the appetite being hurt, wageth hote to repay the iniury which doth respect the reuenge as that which is good for it, and him from whence the iniury commeth, as euill, whence it hath a mixt oblation.

These passions are wont to make worke to those who are

ten vp amongſt the ſouldiours of Chriſt ; ſo that worthily they ought to prouide remedies, and ſeriouſly to thinke of moſt weighty matters. For deſperation is not onely for the euill of the oppoſing difficulty, but alſo, for the ſole exceſſe of good, which albeit it may ſeeme to fall vpon the ſame point and head of difficulty, yet it ſhewes the manifold motions of deſperation ariſing in the hearts of ſloathfull Chriſtians, ſometimes the difficulty and ſometimes the ſublimity of the thing being repreſented : from whence it is, that they thinke of no ioyes ; without propoſing whereof vnto them, they ſcarce meanely profit.

But feare is wont ſo to charge Nature with ſloathfulneſſe, and ſo to manacle the whole man, yea with the verie feare of excellent vertues, much more with the feare of imminent labours, that ſtupour and aſtoniſhment; that, is, the vnaccuſtomed imagi-

imagination of euill, doth come in place, and blunts and duls the very naturall inſtruments of operations, and as it were with a palſie doth diſſolue them all. Whence ſuch ſuſpitions and conſultations doe ariſe, vpon very ſignes and ſhadowes of euills, which will neuer come to paſſe. And to conclude, there is nothing more hurtfull then feare to the ſtudie of vertues, which are of generous hearts obteined.

But anger is a moſt fierce paſſion; which ſeeing it is ſtirred vp from deſpight and contempt onely or thoſe things which are reduced to contempt, hurts ſo much the worſe, by how much it is more conſonant to a worſe vice, *i.* Pride. For it boiles as often as it ſees it ſelfe deſpiſed: for when the ſinne is of ignorance or paſſion, it doth not ſo flame out, ſeeing it doth not obſerue it ſelfe to bee contemned: and ſo much the more it exaſperats the appetite, by how much it conceiues that

that it dealeth more iuſtly: for it deſireth euill vnder the name and ſhew of good; that is, reuenge, vnder a certaine reaſon or conceipt of equality, which it doth indeauour to ſettle, betwixt contempt and reuenge, through a certaine imperfect worke of reaſon mixt with paſſion: for reaſon compares reuenge with iniury: But by and by faileth, the worke not abſolued; for reaſon ſhould haue gone forewards, that it might haue commanded that it was not lawfull, to take reuenge: and ſo his light by the motion of paſſion is ſo extinguiſhed that amongſt all the paſsions, chiefely anger, for the commotion it maketh, doth diſturbe the iudgement.

Therefore we muſt indeauour God reaching out his hand to tame and ſuddue theſe wild beaſts and to transferre them alſo to diuine things, which by this example and remedie following we may doe.

imagination of euill, doth come in place, and blunts and duls the very naturall instruments of operations, and as it were with a palsie doth dissolue them all. Whence such suspitions and consultations doe arise, vpon very signes and shadowes of euills, which will neuer come to passe. And to conclude, there is nothing more hurtfull then feare to the studie of vertues, which are of generous hearts obteined.

But anger is a most fierce passion; which seeing it is stirred vp from despight and contempt onely or those things which are reduced to contempt, hurts so much the worse, by how much it is more consonant to a worse vice, *i.* Pride. For it boiles as often as it sees it selfe despised: for when the sinne is of ignorance or passion, it doth not so flame out, seeing it doth not obserue it selfe to bee contemned: and so much the more it exasperats the appetite, by how much it conceiues that

that it dealeth more iuſtly: for it deſireth euill vnder the name and ſhew of good; that is, reuenge, vnder a certaine reaſon or conceipt of equality, which it doth indeauour to ſettle, betwixt contempt and reuenge, through a certaine imperfect worke of reaſon mixt with paſſion: for reaſon compares reuenge with iniury: But by and by faileth, the worke not abſolued; for reaſon ſhould haue gone forewards, that it might haue commanded that it was not lawfull, to take reuenge: and ſo his light by the motion of paſſion is ſo extinguiſhed that amongſt all the paſsions, chiefely anger, for the commotion it maketh, doth diſturbe the iudgement.

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2. *The remedy of these passions is this:* 1 *Remedy of despaire a man often findeth himselfe admonished concerning the acquiring of the modesty of his eyes and lookes:* This doctrine and exhortation pleaseth him well: he often endeauoures it; addes prayers, and some other holy meanes to restraine the desires of the flesh: yet the thing succeeds not: presently a direction enters the mind, the appetite thus suggesting: why dost thou in vaine vexe thy selfe? thou hast oft vsed such meanes as the holy learned haue prescribed: thou hast relapsed againe; nor yet hast thou gotten new forces, or faith, which may perswade thee that the matter shall fall out as thou wouldest haue it. Therefore desist from this impossible thing, and hence behold, that it can neuer come to passe, that thou who canst not doe this most easie and small thing, shal euer ariue at those more high hauens of the vertues of Saints.

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Whilst the appetite is thus ill affected,

affected, instantly comes reason stepping in, and vseth the second of these three meanes of taming the passions: saying; *Why art thou so heauy O my soule, and why art thou so troubled within mee?* Hope in the Lord, because yet after so many slips of my youth, *I* will yet praise him, who is the light of my countenance and my saluation: and to say all in a word, he is my God, whose it is to lift vp the broken and wounded in heart: and seeing it is an easie thing with him, suddenly to make a poore man rich, why should I despaire? Many are the examples of conquered frailty: many are the remedies prouided for such affections; the reasons for man to hope are most effectuall.

First GODS owne naturall goodnesse: Secondly Christs passion which is so much mine, as if he had suffered for none else but me. Thirdly besides naturall goodnesse, & his loue in sending Christ my Sauiour, he hath promised ma-

ny things to raise our hopes: *whatsoeuer you aske the Father in my name &c.*

2 *Remedy of the passion of Feare.* Suppose there should some taske bee put vpon a man, or some affliction befall him more grieuous then it seemed hee was able to beare: presently the appetite apprehending some feare, beginnes to be daunted and to step backe, as at some vehement tempest, or sudden and fearefull ruine of a house, for it loues the commodity of good things, from whence it is, that this feare of suffring any thing ariseth. Then doth reason worke in this manner, namely the second of those three waies of taming the passions.

The Lord is my light and my saluation, whom shal I feare? The Lord is the protector of my life, of whom then shall I bee affraid? Surely I will not onely not feare by Gods grace, to vnder goe this burden hath pleased him to lay vpon me, but also, albeit euen Castles and For-

Fortreſſes ſhould ſtand vp againſt me, my heart ſhould not be affraide.

But if for all this; the ſence make any reluctation: then that third way of taming thoſe paſſions, which conſiſts in the Imitation of Chriſt; is here fitly to bee vſed. For when the inferiour part of Chriſt feared the acerbity of his paſſion, euen to the ſweating of bloud; hee ſtirred vp by deliberate act of reaſon, the paſſion of audacity, that hee might conflict with feare and preuaile againſt it: and ſo riſing, hee admoniſhed his Diſciples: *Ariſe, let vs goe hence, behold hee that betraieth me is at hand. Behold, let vs ariſe*, ſaith our Champion Chriſt, and as feare poſſeſſing vs, wee laboured to flee from an inſtant daunger, ſo let vs couragiouſly, by a ſtirred vp audacity meete the daunger comming. Thus did Chriſt: and ſhall he be worthy of Chriſt, that will neuer ſtriue to accompany him in agony?

3 3 *The remedy of the passion of anger.* It often falleth out that a man either by words or gesture findes himselfe to be little esteemed and contemned, of some either his inferiour, or not much aboue him: by and by, anger is inflamed, and hee desires & seeks in the same manner to render at least, a like kinde of reuenge: for the appetite will begin to complaine, saying; hee ought not to haue made so small account of me; he might haue risen vnto me: hee might haue put off his hat: he should not so lightly haue improoued the things I spake: Hee ought not so to haue contradicted me, he ought not to haue controuled mee in that manner: he might haue answered mee more mildly, seeing I am no way inferiour to him; as many things with the loue of a mans owne excellency obiect.

But now, the superiour part will herein doe thus, to mitigate this passion. Thou fierce disor-

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dered paſſion be quieted. For it becomes not man endued with reaſon, like a beaſt, to waxe fierce and angry, and by a certaine drunkenneſſe of fury to become mad, for the turpitude and vileneſſe of this paſſion, doth euen in the countenance bewray it ſelfe; whileſt the eyes doe ſparkle, the *lips* tremble, the ſpeech is hindred, and the whole man is alienated from that meekeneſſe, which being a ſociable creature, is naturall to him. This manner albeit but naturall: yet is it very effectuall to the ſubduing of anger.

But the ſecond kinde of ſubduing the paſſions is more worthy the true Chriſtian; and that is thus: bleſſed are the meeke, for they ſhall poſſeſſe the Land of the liuing: and ſhall I for this beaſtly and brutiſh paſſion deſpoile my ſelfe of the right of this inheritance, which faith ſhewes vnto me? The third kinde of taming this paſſion may bee this,

and moſt apt for ſuch as will follow Chriſt: *For as a Lambe before the ſhearer, hee opened not his mouth; and as a ſheepe vnto the ſlaughter he was led:* when hee was curſed, hee curſed not againe: when hee ſuffred, hee complained not, hee deliuered himſelfe into the hands of him, that iudged vniuſtly, and ſhall not I be meeke and milde?

Many other reaſons might be vſed to reſtraine theſe paſſions; but here I deſire may bee obſerued (as alſo in other paſſions;) that theſe paſsions may profitably bee exerciſed, if they bee transferred to diuine things: and ſurely the vſe of deſperation, albeit, not ſo proper as of other paſſions (for it hath not any ſpirituall good which for the hardneſſe of it, is to be deſpaired) may be this, according to the counſell of the Kingly Prophet: truſt not in Princes, nor in the ſonnes of men in whom is no ſaluation: *q. d.* hope not, nay deſpaire of ſaluation

uation from men, who altogether are voide of it; for that saluation which the world by an impudent lie doth promise, is to bee despaired of.

Feare hath a most large field: for what is it that iustly can bee feared in this life, not sudden death, nor the torments of hell; nor the seuerity of the last iudgement? nay nothing, albeit the most terrible euills of this life ought to put vs in feare: for Christ hath said, feare not them, that can kill the body, but feare *him*, who hauing killed the body, is able to send the soule into hell fire.

In like manner, anger may bee exercised many waies: there are sinnes; there are enemies of the soule, and amongst others most cruell, are the passions which doe continually disturbe and oppugne the reason of man: but against these enemies, our Sauiour Christ hath taught vs, that anger may wholesomely be stir-

red vp in vs, whileſt being moſt meeke, yet did hee waxe hote a-gainſt defilers and abuſers of the Temple. Thus haue wee briefely been taught to maſter our paſſions which are the greateſt enemies to the reparation of our ſoules.

But yet before wee conclude this point, let vs take this obſeruation with vs: to conſider diligently, the originall increaſe, and declyning of our owne proper paſſions; for beſides the former things, we ſhal finde many things of much profit, if wee ſhall diligently marke, that ſometimes this paſſiõ, & ſometimes that, as if they were borne of diuers parents, doe produce ſundry effects: as by the example following may appeare.

There is nothing, doubtleſſe, ſeemes leſſe conſonant to anger then delectation: and yet it often growes vp with anger, as when a man in his fury reuengeth himſelfe, but griefe and heauineſſe, doth more directly diſagree with delecta-

delectation, then anger; and yet griefe, in the very motion of sorrow conceiued of the absence of the thing is cause of delectation, whilst it begets the memory of the thing beloued.

But the other are more plaine: that namely, out of the loue of good, the hatred of euill which is repugnant to it, ariseth: & out of concupiscence and desire of the good deferred, doth sorrow grow, by reason of deferring it: and this duell of the 2. passions, thus conflicting together, is very well knowne, seeing towards one and the same thing, as namely fasting, the appetite, both dares do it, because it hopes for victory, & feares also, because terrified with the difficulty: which do serue for this purpose, that both the various commixtions of passions may bee knowne, and also that their sundry remedies may succeed.

But this must euery man most carefully labour to know: namely, of what passion hee is most grie-

uously infested; for loue vexeth some most, some hate, others feare, and others anger doth most trouble. And as the powers of the soule being intent vnto one acte the soule doth more remisly worke in other acts: so whilest the inferiour part doth exhale the fury by the motions of one passion, it is vsually mooued more faintly with other passions.

But after that a man shall once know his capitall enemy, he must then bethinke himselfe of entring into a combate with him; and by the death of him to extinguish all his assaults. Of those remedies for the mastering of passions whereof we haue treated, hee may take which hee thinketh doth most forcibly worke with him, or in his owne discretion chuse some other: to the vndergoing of which combate, if the passion be more fierce, we must labour to get the helpe of perseuerance, which is a vertue, that sweareth perpetuall fealty to God, which

can neuer ſuffer any declination, hauing the victory and garland promiſed by our Sauiour euer before the eyes of it, whereby to be ſtirred vp: which is no leſſe, then eternally to be ſaued.

Nor let the difficulties or dangers euer deterre them from perſeuering in this combate with paſsions. For how many noble, learned and worthy of honour ſhall wee ſee, that for 20. 30. or more yeares doe liue in the Courts of Princes, and with ſeeking and knocking waxe old therin: and yet either fall ſhort of all hope, or elſe are but (as the beſt) tormented with their ſmall rewards? But how many ſuch men, who die before the Princes, in whom, they placed their hopes, and periſh eternally; who if they had contended to ſubdue their paſsions, and put themſelues into Gods ſeruice, might haue ſhined in Sanctity, and abounded with eternall riches? Therefore how much more eaſily, and profitably may

may we conteſt with our paſ
and by a compendious way c
to the crowne of glory?

But beſides, doth the ſhipw
of ſo many fleets and the lo
ſo much gold, diſturne an
thoſe from ſayling to the
whom God hath deliuered
ſuch dangers? it is a wond
ſee how boldly they contend
the waues & ſtormes, with
ſweate and ſorrow, they
ſtantly encounter: how after
haue beene twice or thrice deli
red from the iawes of death,
doe they neuer change
manner of life, but goe on
a reſolute courage. Surely th
mens iniquity and folly, is
Chriſtians ſchoole: for if
bee twice or thrice deliue
from death, after ſo many naui
tions, when being ſufficien
inriched, they thought to retu
home and reſt themſelues,
yet are ſwallowed vp of the
uenging ſtorme: How m
more honourable and ſafe

it, albeit neuer ſo many temptations aſſault vs, and auxieties vexe vs, to hold that courſe, which can neuer bring any ſhipwrack?

But generally this is to be obſerued, from the externall acts (for we haue chiefely handled the maners of the internall acts, which are the originals of the externall) for the remedy of euery paſſion, that the externall act of the contrary paſſion may bee exerciſed, if the paſsion it ſelfe and the circumſtances doe ſuffer it. For I do not thinke, that ſuch external acts are neceſſary to all paſsions, for that deſperation and hope, are reformed by internall acts. But my meaning is, that whē opportunity ſuffers, that then it is expedient to exerciſe the externalls acts, which may either ingender the contrary affect, or elſe extinguiſh the paſſion; for wee doe not properly ſpeake of the contrary, becauſe anger hath no contrary paſſion, but yet may be extinguiſhed.

Exam-

Examples of this instruction, there are both many and vsuall: for if any be possessed with a childish feare of dead folkes, if they often handle dead carcasses and bones, it will driue away that feare. If an angry man be often set vpon with opprobries and reproches; he will by little and little grow lesse angry: for as it is commonly spoken, there is no passion ariseth from things accustomed. If any man labour of sloath which is a kinde of grief, throw cold water on him violently, or vse some sharper remedy, and he will shake off that drowsinesse in short time. If any bee delighted with neate and fine cloathes, cloathe him with course and ragged garments, and within few daies, hee will put of that affection. These and such like externall remedies for the subduing of passions may bee vsed, as euery man shall thinke fittest for himselfe.

But now, if wee will ioyne to these

these externall and internall remedies, the practise and care of praier, the thing will succeed as wee would haue it. For this exercise is the most effectuall of all other to the mastering of our passions; the reason is most strong: the very indeauour it selfe of lifting vp the heart vnto diuine things by a certaine naturall consequence, doth weaken the inferiour part of man, and disturnes it from its owne prouocations; which is made euident thus: for the passions are not stirred vp but by a fore-running knowledge of the sences: therefore hee that hath his inward sences intent and setled vpon the imagination of diuine things, shall cut off the rootes of passions, as it were with the sworde of that knowledge. Therefore let vs often implore the diuine helpe, for amongst all remedies that is chiefest.

Besides, this must obseruingly be noted, that these eleuen passions if they be suffred licentiously

to

to range at liberty, are ſo many fountaines of vices: but if they bee imperiouſly gouerned by the diuine helpe, to the preſcripts of right reaſon, are almoſt ſo many ſeminaries of vertues. Seeing that from the motions of the paſsions, if reaſon giue place, the habits of vices are produced, and from the ſame tempered with reaſon, the habits of vertues are ingendred. For the vice of anger ariſeth from the vntamed paſſion of anger, and the vertue of meekeneſſe from the ſame ſubdued: from which it appeareth, why many vertues and vices are called by the ſame names of paſsions for they borrow the names of the paſsions, by whoſe acts or victory they are begotten. But word

Of Temptations.

AMongſt all thoſe great benefits, which the knowledge and ſubduing of paſsions begets, the

the knowledge and victory of temptations deserues not the last place. For, as it doth appeare by those kinds of taming the passion stirred vp; the chiefe and most effectuall course of them, which the fathers haue deliuered, of dryuing away temptations, is that which we haue in the former treatise often named. For if assoone as any passion, (vpon whatsoeuer cause) is stirred vp, wee will hold the course there described, no temptations can euer hurt vs, but rather make much for our good. For being at the first insurrection repelled, they offer vnto any valiant champion an occasion of subiugating the passion, of acquiring of vertue, and of extirpating the contrary vice.

But that they may the better know the insinuations of temptations, let them obserue this diuision of the powers of the soule, deliuered by Diuines.

There are 3. powers in mã, which serue & belong to knowledge; & a three-

a threefold appetite doth proportionably answere them. 1. The
1 first power is called sensitiue, which comprehends all the senses externall and internall; namely the common sence, the phantasie or imagination cogitatiue or estimatiue, the memory or remembrance, and the knowledge that is gotten by these sences, the sensitiue appetite doth follow, being compounded of the concupiscible and irascible part, which appetite together with his motions or eleuen passions wee haue before described. This power is called the inferiour part of man, or of the soule: whence it is, that those, who neglecting the light of the superiour reason, and doe giue themselues vnto it, are by the Apostle called *naturall men*. This
1. Cor. 2. power is besides called by mysticall diuines the loweſt heauen.

2 The second power of man
2 is called the reasonable power which together with the third power, whereof wee shall speake

next,

next, doth compoſe the ſuperiour part of man: and it is the vnderſtanding it ſelfe; as it deduceth knowledge from knowledge: ſo that if we reaſon after the manner of men touching temporall things, it is named the inferiour portion of reaſon; if concerning eternall things, or temporall by the eternall Law, then it is called the ſuperiour portion of reaſon. To this doth anſwere the reaſonable appetite, or that which they call free will, which is the very will it ſelfe, through which reaſon, it is mooued of the inferiour or ſuperiour portion of reaſon. This power is called the middle Heauen, from whoſe ſuperiour part, and the third power, now to be deſcribed, the Spirit of man is framed.

3 The third and higheſt power (in which is *ſyndereſis*: that is the naturall practique habit, whoſe act is conſcience) is the vnderſtanding it ſelfe, ſo far as it immediatly from God receiueth light, 3

light, to know the first principles, onely by conceiued termes, through a naturall, or hidden supernaturall force of diuine wisdome; and is called intelligence, albeit of others not the vnderstanding it selfe so conceiued, but his acte, is called intelligence. Vnto this doth the will answere, as it immediatly from God, receiueth a certaine naturall propensity vnto good, represented vnto it, by the simple conceipt of the vnderstanding. This power being compounded of the vnderstanding & the will is called the Spirit or the third Heauen.

The Spirit therefore which compriseth the superiour reason and intelligence, and the answerable degrees of the will, (proportion euer obserued) doth serue to direct the inferiour reason, and to moderate as well the externall as the internall sences, and rule the appetite; but yet with great difference, seeing it com-

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mands the externall ſences and all the members (except the generatiue parts) in ſuch ſort as a lord commands his ſeruants, but the appetite it commands politically, as a gouernour doth his Citizens: for mẽbers & external ſences cannot be reſtrained, & the appetite doth obſtinatly reluct and rebell.

But this is ſeriouſly to bee obſerued, that the enemy of our ſaluation, doth more maliciouſly ſet vpon the true ſeruants of Ieſus Chriſt, thẽ other Chriſtiãs, which are no ſuch enemies to him. Therfore he muſt haue his cũning ſhifts well knowne vnto him. For he inſinuats himſelf into the inward ſinewes, and beſides the fierceneſſe which the paſsions haue naturally in thẽſelues, he doth vehemently ſtir vp the appetite: therfore it is needful, that he vigilãtly, courageouſly and quickly ſhake off the temptations lately ſtirred vp, leaſt the euill grow and waxe heauy.

Therfore, whether (as for example) any man be tempted with any filthy

filthy and vile thing receiued by the outward sences and brought to the imagination, or without the vse of the outward sences cõposed, or of the diuell himselfe framed (which threeoften fal out) hee ought chiefly to reflect most carefully vpon the office of the superiour reason, and from thence as from the Kings throne to moderate all the powers. For then the violence of the temptation moouing the inferiour part of man, if reason by any meanes neglect the passions arising in the sensitiue appetite, to bee carried vnto vile things, which although it come not to a full deliberation, yet it is a sinne.

But if the inferiour reason *i.* which iudgeth of things after the manner of men bee not corrected of the superiour which iudgeth of things after a diuine manner, according to the Law of God; or (which is more plaine) if the superiour reason doe but tacitly assent, it is a sinne, as this example

ample will declare. Some man is tempted vnto luſt, after hee hath begunne to imagine ſome beautifull creature: forthwith his concupiſcence boiles within him: then the inferiour reaſon, *i.* the vnderſtanding diſcourſing after a humane manner; doth preſently conceiue that it is a wholeſome thing to disburthen nature, and this conceipt of health is propoſed as a certaine profitable and delectable good: now if the ſuperiour reaſon, *i.* the vnderſtanding, ſo farre as it is ordered to the eternall Law of God, (the wil permitting) do neglect to conſider that this thing is contrary to the Law of God: or albeit, that it doe obſerue it to bee, yet it doth ſo coldly obſerue it, the will permitting it, that it ſuffer it to pleaſe the will, that tacit conſent is a great ſinne: and that tacit conſent, the learned call *moroſam delectationem*, a tarying delight, not from the time, but from the ſtay of reaſon ſo tacitly aſſenting; which may

be

be in a moment of time.

But if the superiour reason expressly assent, (which commeth to passe when the vnderstanding doth deliberately thinke on any filthinesse, and the will cleaueth to it) then it is a grieuous sinne, and so much more grieuous as the thing is great, whereunto the superiour reason yeeldeth. By this is euident, that it is generally true, that from one expresse or tacit consent of reason and will all sinnes, but chiefly great sinnes do arise.

But let euery man doe his diligence, to know a temptation from consent, & accustome themselues to resist the first assaults valiantly: as long as the knowledge of temptations & the wil to resist is of force with vs, we can neuer (such is the goodnesse of God) fall vnwittingly into any grieuous sinnes.

If any grieuous temptation befall vs, let vs assuredly hope that God will giue, not one

sug-

suggest equall, but of his bounty greater forces, and also giue an issue with the temptation. Let vs acquite our selues well; and loue to be tried, that when we are tried we may receiue the crown of life.

It is a happy euent of temptations which the Sonne of God who in all things was tempted yet without sinne, hath left vnto vs, most sweetely comforting his troupes, and saying, *You are they, that haue tarried with me in my temptations: and I giue vnto you a Kingdome as my Father gaue vnto mee a Kingdome, that you should eate and drinke at my table.* And what is a wanting to them that shall feast at that table, that they may not valiantly goe together to it? Therefore let vs goe thorow fire and water, that wee may at last come to this most pleasant refreshing.

3 The third thing which I proposed to bee considered in this first part of the true ruele and art of seruing God, after the in-

ſtructions and exerciſes for the reparation of the ſlaughter which ſinne hath made in the ſoule, is the loue of God, which being the fire which God would haue euer burning vpon the Altar of our hearts; all that we haue yet ſpoken of the reparation of the ſoule, is onely directed vnto it. And if any will know of what dignity this loue of God is, hee ſhall ſee that whatſoeuer hath beene ſpoken of the reparation and cleanſing of the ſoule, is but little to the acting of ſo worthy and ſublime an enterpriſe. For of ſo great excellency is the loue of God, that none of thoſe bleſſed Spirits, nor any other created thing or which can be created, is able to doe a more ſoueraigne worke. For which cauſe the Son of God calls this the great & firſt commandement: Nay, ſay that all the labours and powers of Angels and Men together, were in any one Angell or Man, yet were they not all able to doe a worke more

more excellent then to loue God. Nor can any creature sufficiently so loue this our GOD as his goodnesse and worthinesse requireth.

Now as this tract of the loue of God, followeth that of the reparatiō of the soule, because those things are very fit to the obtaining of this loue: so this of the loue of God is placed before that of the loue of our neighbours and the loue of our selues, because from this loue of God onely proceeds the loue of our neighbours and the loue of our selues. 1. Therefore of the loue of God. 2. Of our Neighbours; And 3. of our selues.

1 This loue of God being so glorious and ioyous a thing when it is expressed in words, what ioy and glory shall it bee to feele it and how much more to doe it? This is the holy worke of God: I say the holy and whole worke and labour of God: for whatsoeuer God worketh withall his in-

finit powers, is onely to loue himselfe so much as his Maiesty deserueth and is worthy, that is; infinitly. For out of his owne infinit goodnesse and excellency he is infinitly to be beloued: nor is there any excellency in heauen or earth, which is not much more his, then it is his that possesseth it: and from them all hee hath infinit glory, and loues it and reioyceth and glorieth in it, and would also, that wee should loue, it, thinke vpon it, and reioyce in it; seeing nothing is so consonant to equity, as that with *all our* powers we should loue him, from the louing of whom we must neuer cease, albeit wee had infinit powers so to doe.

Therefore are we to giue God thankes, that in louing himselfe infinitly, he supplies by his owne powers, what is defectiue in euery one of vs. Let vs euer reioyce in louing him who is of so great dignity, that neuer ceasing to glory at his excellencies, yet the

which we doe is nothing if it bee compared to that hee deserueth. For of so great glory and Maiesty is God, that he stands in no need of our seruice: but onely requires it, because it is profitable for vs. This onely hee desireth that we loue him and reioyce at his good things, for this is his owne holy worke. Therefore he would haue all men with all their strength to doe that, which hee doth with all his strength. And for that which remaines, he stands no neede it, no nor of this neither, but that it is good and iust and vnto vs glorious: and therefore hee so much desireth it, that hee laide downe his life for it, that so by dying he might prouoke vs to loue him: Besides, that there are other things found in the Scriptures, which are by him commanded to bee desired, that is for this end, because they are helps to this loue, and to omit them would bee a great hinderance to it. For neither are the

vices which are prohibited any other thing, then the inordinate loue of vaine things, which doe occupie that place which is deputed onely to the loue of GOD. Nor doe vertues ſerue to any other purpoſe, but to diſpoſe the ſoule to this loue; yet are they ſo neceſſary therunto, that it were great preſumption to thinke to obtaine it, without the mighty exerciſe of ſuch vertues.

That therefore wee may fitly ſpeake of this pretious loue, wee will firſt declare the various manner of louers, but withall *iudging* that beſt which is moſt *ſublime* and high. To which purpoſe wee may vſe this example. Therefore touching the variety of louers, we muſt obſerue that which by the experience of many, was a teſtimony vnto them, when they had attained a greater knowledge of truth, namely, that they had a long time loued God as a moſt ſweete Lord, who had communicated himſelfe to them as a libe-

ral

rall benefactor, in whose seruice, they were delighted, and often had asked of him many benefits, with great delectation in the contemptation of his bounty, and of the knowledge of his excellent graces which they asked of him: and that often they came vnto him as to the fountaine in which they found so great sweetnesse, as that they thought there was nothing a wanting to their loue of God. For they thought that the greatnesse of that sweetnesse which they felt in the sensitiue appetite, was nothing else but the greatnesse of that loue. And would to GOD that all men who doe not loue God, did so loue him.

Yet God forbid, that those who loue God should bee content with this loue, although it be very good, and so good as that it sufficeth thus far, that for certaine daies, beginners doe exercise themselues therein; for they may so, easily come to that more

excellent manner of louing God, which followeth. It an argument, that this loue I haue ſpoken of is fraile, ſeeing that hee who ſo loueth, aſſoone as that ſweetneſſe is a wanting or gone, goes on with an abiect minde in the things of God, and is ſo ouercome of the frailties of his minde as if he neuer had had any ſuch loue. For hee doth ſo much procure vnto himſelfe corporall delights, as to feede on delicate viands, to drinke the moſt pleaſant licours, to weare moſt gorgeous cloches, and ſuch other vanities, pleaſing to his appetite, ſenſuall friendſhips, honours, fauours, euen as he doth that hath neuer begun to taſte the things that are of God.

Nay oft times, at ſuch time, as hee is viſited with ſuch an apprehenſion of ſweetneſſe, hee is taken vp with many vaine affections, and very ſenſuall, being drawne thereunto by the beauty and pleaſures of ſome perſons.

Againe

Againe hee desires to be seene, and to be accounted deuoute, and grieues if hee bee not reputed for such; nor doth hee reioyce when he vnderstands that others are accounted more feruent in deuotion, and such other blemishes hee casts vpon himselfe: all which are so abiect, that they suffer not the society of that excellent loue of God (of which anone) although it haue not that sweetnesse. Therefore wee may conclude that such loue is but fraile, seeing it is the loue of him that loues for his owne benefit and comfort. Yet let vs expresse the excellences of this sensitiue loue.

For albeit such loue is fraile, yet is it profitable for 2. things. First, he that hath it may easily cast from him the said blemishes, and loue of vaine things. Secondly, such a one shall be in a verie neere disposition to bring fourth many acts of

that more ſublime and excellent loue, when hee ſhall come to the knowledge of it.

There is therefore a more high and heauenly loue then that former, vnto which many had vndoubtedly attained, if they had knowne it: and the more of this loue that the ſoule acquires, of the greater perfection ſhall it be. This loue we will deſcribe with words rather declaring what we ought to doe to obtaine it, and being had to keepe it, then ſuch as for a ſmall time may worke ſome liking of it. Not for *that* I would expreſſe this *loue* in groſſe termes, but for that he who can attaine that loue which is expreſſed in plaine words is to bee lifted vp of that ſweete louer, to the height of that *loue*, which mans power cannot expreſſe. Therefore now wee will deliuer ſome parcels of this *loue*.

1 What it is: wee ſay it is a certaine worke or acte which the will produceth, ſtrongly and ſome-

sometimes with sweetnesse, in louing, or desiring that God may be that which he is, may possesse so great glory, so great dominion and power, as in truth he possesseth ouer vs and ouer all things, and so much as he hath himselfe. And againe, that whatsoeuer thing is or can be, may loue him, serue and glorifie him, for his onely infinit goodnesse and worth: and so farre as the excellency of his Maiesty requires, that withall our powers wee should doe it. These are profound words, and such as daily hee must meditate which truely loues: that he may recogitate what God is, and may reioyce in it; againe that he may recogitate and bethinke himselfe how great glory he hath, hauing an vniuersall dominion ouer al vs, all other things, and to ioy hereat more then we are wont to doe at the preferment and honour of our best friends.

Besides wee must desire, that whatsoeuer is in the world may obey

obey him, loue him, desiring it a thousand waies, and ten thousand waies procuring it. And further in the discourse of the minde, meditating a thousand waies of glory, greatnesse and seruice which are due vnto God; that wee may wish them all for him, and that because he is God and for his onely goodnesse. For all equity requires, that we loue so great a LORD, by all the meanes that can bee thought on. Seeing then there is no higher end then GOD himselfe, who is the beginning and end of all, it followes that he ought to bee loued, not for that chiefely wee receiue from him or for that wee expect, but for himselfe who is infinitly amiable.

This is that which I say and would haue obserued, that wee should so accustome our wills, which our selues also may feele that they may bee mooued to loue, and that they may be delighted in the glory and riches of

our God, not for the ſweetneſſe they perceiue to be in his loue, not for the gifts, which either they haue receiued, or hope to receiue, but that theſe being forgotten, they may loue him, as the moſt worthy to haue all the wils of Angels and men herein exerciſed, that they may deſire and be delighted, that his Maieſty hath all that good which it hath, albeit nothing ſhould thence redound to them, although indeed ſo much more will returne vnto vs by how much wee loue him without any reflexion to our ſelues.

2 This holy loue hath his beginning progreſſe & perfection, and albeit at the beginning it giues no great tokens of it ſelfe, which may be felt in the ſoule; yet it is then of greateſt worth, and ſhall after a fewe daies ſhew ſome ſignes of it ſelfe, when it ſhall haue begun to increaſe. The true experiment and certaine ſigne of this loue, 2

is,

is, when as the louer loueth God as well when he shewes himselfe fierce against him, as when he is more milde, as well when he chastiseth in iustice, as when he cherisheth in mercy. He that is such, loues not, for that God is sweete and good, yet loues that sweetnesse and goodnesse, because God giues it, and giues him a minde, more diligently to serue him. Hee is not affraide at his chastisements, but takes it with that loue, which the pious and princely hand of him that laies in on him, requires. Hee doth not supplicate and petition, drawne on with desire or sweetnesse of the benefit desired, but that his soule inriched with vertues, may bee increased in strength, that he may more diligently and feruently serue the Lord, who bestowes those benefits. Hee is not in any indignation, that sometimes hee sees himselfe voide of consolations, yet grieues, if any thing be in him that may offend the eyes of

of so great a Maiesty, and so separate him from it. Hee desires not therefore to bee pardoned that he may escape the punishment, or may recouer the lost grace and vertues, or right vnto the Kingdome of glory, but that his soule hauing receiued pardon may bee to GOD more acceptable, may loue him, and purely serue his most high God and Creator.

He that is such, hath no affection that drawes his heart any other way. Hee remembers not, nor markes whether men thinke of him. He grieues not, when he perceiues himselfe be held of no worth. He flees and is sad at the honours done him, fearing least they may be a hinderance to his humility. Hee reioyceth at the good and honours of others, supposing that euen honours may be to them as being more strong, a furtherance more feruently to serue GOD, desiring without all fiction of vanity, that other men

men may take an example of good workes at him. Hee that is such, hath all things, and yet hath no thing, hee submits himselfe to all men and all doe serue him: He flees all sweetenesse & contentmẽt, & yet feeles nothing but that which is pleasing vnto him. In that great God which hee loueth, hee knoweth whatsoeuer hee ought to doe, say or thinke, and that hee both saith, doth and thinketh for him alone. Happy is the man which so loueth, it is not he that liueth, but Christ liueth in him; giuing vnto him grace to liue à diuine life. This man in louing himselfe, loueth not himselfe but the most high, for whose loue, he desireth euery good thing. Let vs giue one example, whereby as much as may be, we may behold when we doe thus loue God.

Gal. 2.

Say there were a sonne whose father were a verie honest man, but verie poore, from whom the sonne expected nothing, nor

nor needed it, and yet should so serue this father, as that he placed all his ioye and delight in him rather then in himselfe, and reioyced more to bee delighted in his father then in himselfe, and all things which bring any honour or ioy, which hee doth or are offred vnto him, hee so much reioyceth that they are offered, as hee thinketh his father will reioyce for them: and on the other side is more afflicted by any occurring calamity, for the griefe that his father will thence conceiue, then for his owne punishment. So that when this sonne is sicke, hee suffers more paine, for the affliction and sorrow which hee sees his father suffer, seeing his sonne sicke, then for his owne griefe: and when hee growes sound, is more ioyed of the ioy his father doth thence conceiue then of his own health.

In like maner, in things which in

in the world bring honour, as egregrious ſtratagems and pollicies of warre, or exerciſes of learning; he deſires to doe them with commendations, becauſe his father lookes vpon them, and reioyceth at them more then for his owne honour: and one the other ſide, if hee doe not theſe things aright, would thence take more griefe, then for his owne diſpraiſe. All this loue and will hath this ſonne towards his father, prouiding for him all things which are neceſſary for him, by no other reflexe, then for the great loue which from his infancy he beareth towards his father.

This example muſt he that will ſerue God, from day to day often reuolue in his minde, at the leaſt for two or three monthes. For herein is declared, ſo much as may ſerue for our purpoſe to ſet fourth the manner of the true loue of God, not hunting after our owne profit, which courſe we

we ought to obſerue. Our eternall Father is God, and wee his ſonnes out of his magnificent gift and grace. Hee ſtands no need of our goods, but we cannot want his good; in a farre different manner from this father that I haue ſpoken of, with his ſonne. For there the father was rich, and the ſonne his Protector, and therefore ſo much the more is the loue of the ſonne towards his father to be eſteemed.

Let vs therefore reioyce that the Maieſty of our eternall Father is ſo great, that he ſtands no neede of vs, knowing that our obligation is greater vnto him then of that ſonne to his father: Let therefore our loue at the leaſt be like that of this ſonne, and our ſoules ſo farre ſubiected, vntill they finde and feele no ioy of all the good they doe and expect, but ſo far as we ſhall know that by this we doe God ſeruice. And whatſoeuer we ſhall doe, muſt

must be done with great ioy, because we beleeue, (and so it is indeed) that the diuine Maiesty is wel pleased with it, & al the grief which we feele by the infirmity of sin must be, for that it is against the wil of God. And the Prophet doth witnesse that God reioiceth at our seruice: God is well pleased with his people, the praises of God are in their mouthes. And that by our sins he seemes as if he were grieued, God himself testifieth: *it repenteth me, that I haue made man.* Now it is to be obserued, that if the aduersary of mankinde do much impugne the seruice of God in euery vertue wherein he seeth they desire to profit, he will much more set vpon them, when he seeth thē hunt after this most high kind of loue. Amongst al his diuerse impugnations & assaults, there is one, as very secret, so no lesse hurtfull. wherewith he oppugneth and opposeth many, and that is tepidity and coldnesse of minde, which many doe

Psal. 149.

Gen. 6.

feele

feele whileſt they thinke on, read or heare, the chiefe point wherin conſiſts this heauenly loue, namely, that the being, glory, and all the good things of God ſhould be deſired for God himſelfe. Concerning which we muſt conſider two things. 1. what it is that cauſeth ſo excellent a thing, to wax cold, & to come to ſuch an aguiſh fit: ſeeing it is that diuine heate it ſelfe. 2. What remedy is to bee applied to this diſeaſe? For the 1. we will expreſſe it by this compariſon. If being induced to behold ſomething which is of great value, it come to paſſe by the defect of our knowledge, that the ſame thing doe ſeeme vnto vs to be of ſmall eſtimation and worth, vndoubtedly wee finde that our appetite growes cold whereby wee deſired to ſee it, albeit in truth the thing bee of as much worth as it was firſt commended for.

The ſame thing befalleth many in

in this same loue of God, whilst they both slenderly behold the thing they loue, and the aduersary besides sets vpon them, which thing chiefely chanceth vnto them who are preuented with that sweetnesse and contentment which this loue vsually bringeth with it: who hearing that this loue consists herein, that we doe desire and inwardly feele in our selues a complacency and pleasure from all the good and glory which is in God, waxe very cold, thinking that this worke is not so high and excellent, and iudging that there are other things as well corporall as spirituall which may be had, more sublime and worthy, imagining many things which they iudge to be of more price, and that it becomes the seruants of so great a Lord to doe them, as workes of great corporall fortitude, as for the point; with one shock to cast down some mighty tower, with one blow of a sword to cut in sun-

nder ten ſquadrons, of ſouldi-
s. Againe to ſhew ſome great
gne of knowledge as to the
urpoſe; if one ſhould make all
e Heathens vſing all the Sci-
nce and knowledge they haue,
be ſpeechleſſe: or ſome other
eat wonders, which are of
eat admiration in the world,
s continuall contemplation, the
orking of miracles, prophe-
ying, and ſuch things which are
bought by thoſe that are thus
empted, to be of much more ex-
cellency, then to lift vp the ſoule
to God, that it may reioyce that
in God is all good and glory
which he hath, and therefore they
ware cold in directing all that
they are to doe in this life to this
one end, to attaine to that loue,
which in their eyes ſeemes not
ſo excellent a thing, albeit they
beleeue it to bee ſuch becauſe the
ſacred Scripture affirmes it, and
they no almoſt admire that God
will preferr this loue before all o-
ther things that can be done.

But

But it is to bee considered that as the appetite and desire of hurtfull and loathsome things for the most part proceeds vnto the sicke from one and the same roote, namely from the infection and corruption of the palate: it commeth to passe in him who doth value these signes of great corporall fortitude to be of much worth: and this loue of GOD not to bee of any such esteeme for this proceeds from the infected pallate of the soule, as hath beene said in the fourth instruction, and from the assaults and temptation of Sathan. Yet is not good meate more vile, the euill meate, nor the loue of God lesse excellent then other workes but much more glorious and pretious.

Yet doth such coldnesse bring no small benefit to such as are fraile: for neither doth the greatnesse of the worke inuite them seeing they perceiue it not, nor yet the taste of the thing ad-

any strength vnto them, and from the one and the other of these it commeth to passe that in their labours their strength is defectiue. Therefore: it is. 2. fit that we indeauour to apply some remedies to this soare, hauing already seene the causes of this coldnesse. The first remedy and most common to cure this malady, is to prouide that the corrupt appetite (as in the 4. Instruction) may be healed: and by and by those who before felt that coldnesse shall perceiue their former workes which they iudged to be admirable, to bee indeed very abiect if they bee compared to the loue of God.

This doth the Apostle, whose palate was most sound, teach vs, saying, *If I speake with the tongue of men and Angels, if I giue all my goods to the poore, if I giue my body to be burned and haue not loue it profits me nothing*: and yet must not these bee iudged to bee of small moment. But besides after all 1. Cor 13.

theſe, ſpeaking of ſublime workes, hee affirmes them all to be of leſſe value then loue. The ſame hath the Sonne of GOD himſelfe taught, as wee haue already ſaid. Therefore it is manifeſt that loue is the chiefeſt of all workes and duties, ſeeing without it all other things are nothing. And without any further proofe, this ought to ſuffice vs that the eternall wiſdome of God which cannot lie, hath willed, choſen and commanded vs to doe this before all other things that can bee done in heauen or earth.

Nothwithſtanding. 2. There is another remedy more ſingular which will make vs ſomething feele the inexplicable greatneſſe of this worke of the loue of God: and the meanes hereof is, that wee vnite and moſt ſtrongly glue our wills to that will which is of infinit excellency, and that we ioyne them in that manner that it be caried to nothing elſe, but

but vnto that which that infinit will would haue it; for then ſhal our wills be of much value, when our owne will being abandoned, they haue the wills of that infinit will which is God himſelfe: for he euermore willleth, loueth, and reioiceth for the infinit good which he himſelfe hath. Beſides for many cauſes, God would haue vs to deſire that which hee ſo greatly deſireth.

1 For his onely goodneſſe, whereby hee vouchſafeth to ſublimate our wills vnto ſo great nobility, that they ſhould be in his ſight of great worth. 1

2 Seeing hee hath created vs to ſo great a good, it is iuſt that wee doe him ſome ſeruice: but what duty can we doe him, ſeeing his Maieſty hath no need of our ſeruice, although it were the greateſt that can bee imagined. Wee ſay therefore, that leaſt wee ſhould be idle, ſeeing God hath no neede of any thing nor can haue more good then now hee 2

hath, it is very iuſt, that we as the obſequious and dutifull ſeruants of ſo great a Lord, all our liues long be herein imploied, to reioyce at the good and glory of God himſelfe: and indeed euery one may eaſily ſee, that it is moſt iuſt and of great weight, that all things as well in heauen as earth, (omitting all other things) ſhould euermore be herein exerciſed, to reioyce at the good and glory wherwith God is infinitly filled.

3 3 That for which God would aboue all other things haue our wills vnited vnto him, is; for that being yet on the earth, we ſhould begin to ſeeke that infinit will, from the fulfilling wherof all the bleſſednesse which wee haue, or hope for in the heauens is deriued vnto him that is lead with this loue. For it is true that learned Diuines do ſay: that *gloria nihil aliud eſt quam gratia conſummata*: glorie is nothing elſe but grace *conſummate*: to poſſeſſe charitie here in a meaſure, is to bee glori-

glorified there in abundance: and ſo it is begun here, but perfected hereafter.

But it is to our purpoſe to ſhew how this glory which is heauenly, may be perfected by this loue, wherein the excellency of this loue will appeare. Therefore wee muſt conſider, which is alſo againe and againe to be read and pondered, that all our ioy proceeds from the fulfilling of our owne wils, and by how much more our will deſireth any thing, and by how much more perfectly it fulfils that which it deſireth, by ſo much doth it obtaine a greater ioy. To theſe things, let vs conſider that the bleſſednesſe, or perfect ioy in heauen proceeds from the viſion & beholding of God, who in the ſame moment, wherein he is ſeene, infuſeth into all that ſee him, a moſt perfect knowledge, that he is moſt worthy to haue all the good and infinit glory which he hath.

For aſſoone as they ſee him, they

beeome all prudent and wise, so that euery one may see what is conuenient for him: to which knowledge of God is ioyned the loue of God aboue all created things, together with an ineffable desire that hee may possesse all the good and glory which he is worthy of: which desire and most intense and inlarged will of euery man, this cleere vision of God doth succeed, whereby they know and see apparantly that the same their desire is farre more perfectly fulfilled, then they are able to comprehend. For they see and vnderstand God himselfe whom they so much loue, beautified with so great good and glory, that for the infinities of it they are not able perfectly to vnderstand, nor yet are able to come to the defects or increase of the glory. And againe, that so much is euery ones ioy the greater, by how much his desire is greater and more perfectly fulfilled.

And

And here is opened the largeneſſe of the glory of the bleſſed, ſeeing their deſire in ſuch a ſublime manner is fulfilled, as that nothing can bee more excellent: beſides, that deſire is of the infinit good of GOD himſelfe, whom they doe more loue and deſire, then they doe the glorie which properly belongs to themſelues. Bleſſed is the man, who on earth ſhall with an intimous will loue and contemplate the being & glory of God, ſeeing he ſhall thereby obtaine, that hee *may* ſee his owne deſire in as high a manner to bee fulfilled in heauen. Who is he that can imagine how much of his glory the Lord, (without any diminution of glory in himſelfe) ſhall giue vnto him, who dwelling on earth, wiſheth nothing elſe, but the glory and greatneſſe which that Maieſty poſſeſſeth? all theſe things doe thoſe words of *Paul* well declare, *Eye hath not ſeene, nor eare heard, nor hath it entred into* 1. Cor. 2.

the heart of man, which God hath prepared for them that loue him. And this hee saith, because no man can conceiue, how intimously those that loue GOD here, doe wish and will in heauen that good which God possesseth, and in what a high manner, this their desire it fulfilled, and how much ioy they haue of the one and the other. Therefore it is manifest of what great excellency this worke of the loue of GOD is, seeing neither tongue nor pen is able to expresse it.

3 Now hauing seene the remedie for this coldnesse of the loue of God; what this loue of God is, & what is the beginning progresse and end of it: It is fit that wee know how much and how often we must be imploied in this loue. And surely so farre as briefly can be gathered; wee must know, that wee must euer, or at the least by infinit turnes euen in the same houre if it bee possible,

possible, exercise our selues in this loue : yet that wee may bee able the more liuely to feele, how wee ought continually thus to loue, wee must obserue, that if the exchange be commendable whereby one takes vpon him the labour of one houre, or giues some small mony for the redemption of a thousand men captiued by the *Moores*; without all comparison, he shall and ought to thinke his time better bestowed, that himselfe or any other man, should sustaine death yea manie deaths, that some other man for a most small time may loue God, if that loue cannot be had without suffring of the same death or deathes, euen for that small space of time, and that is so true, that it not onely hath place, when he who for that smal space of time loueth God, by that loue obtayning heauens glory: but also if we were certaine that hee might by diuerse other ser-

uices towards God in that ſh
ſpace of time obtaine the
glory: which hence is mani
For that ſhort loue hath i
greater good, then the eui
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Beſides, it ſhall yet incom
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of loue ſhall be rendered an
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loue together with Celeſti
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that is, hee ſhall know, who un
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that haue obtained glorie, doe ſ
much

much more excellently loue, by how much more they haue loued when they were on earth.

But if we ought by these innumerable turnes wee ought to loue this our most glorious God, because the act of this loue is of inestimable goodnesse: then let vs turne our selues to consider our owne negligence and malice, and behold how bitterly wee ought to lament euery moment of our liues which hath passed without this loue. Againe how much more grieuously wee ought to bewaile al those things which haue disioyned vs from this loue, and such are all our sinnes: by which we become capitall enemies and most contrarious to this loue, and at the best, brings a shiuering coldnesse and sluggishnesse ouer our hearts to so great a good: and withall let vs consider of what great reprehension he is worthy, that doth not intimously from the heart reioyce at euery thing which may

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promote vs to so great a good; such as iniuries, contempts, persecutions and the like, are. And on the other side if wee doe not mightily lament as often as wee finde any impediment to so great a good, such as humaine fauours, and all other complacency and temporall delectations are. Surely so reprooueable is it, that we do not ioy or grieue at the things wee haue spoken, by how much it is more better to suffer death a thousand times, then the iniuries and persecutions which mans malice was wont to inferre: or the sorrowes which wee can feele whilest wee flee the fauours of men, and other things which were wont to be delightsome to vs.

Againe that in so excellent a iourney, nothing may hinder vs, wee must obserue, that if sometimes for the debility of bodie, or because wee haue not attained so great ver-

vertue in the soule as is necessarie to the suffring of aduersities, it is necessary then that wee flee persecutions, and the societies of such as affect vs with iniuries, or to procure some delicate and sauory things, that wee may doe that with an actuall intention of greater euils, and often lamenting, for that in fleeing from aduersities we should depart frō that which is good, which may promote vs to so great a good as is the loue of God: and that taking vp these pleasant things, wee should omit those bitter things, vnto which by the malice of our negligence, we are obliged.

And wee must doe this, with an humble Prayer vnto GOD, supplicating his goodnesse to strengthen vertue both in body and soule, whereby, hauing receiued power to resist our frailty, for which, by the defect of our power it was necessary for vs to flee persecuti-

promote vs to so great a good; such as iniuries, contempts, persecutions and the like, are. And on the other side if wee doe not mightily lament as often as wee finde any impediment to so great a good, such as humaine fauours, and all other complacency and temporall delectations are. Surely so reproueable is it, that we do not ioy or grieue at the things wee haue spoken, by how much it is more better to suffer death a thousand times, then the iniuries and persecutions which mans malice was wont to inferre: or the sorrowes which wee can feele whilest wee flee the fauours of men, and other things which were wont to be delightsome to vs.

Againe that in so excellent a iourney, nothing may hinder vs, wee must obserue, that if sometimes for the debility of bodie, or because wee haue not attained so great ver-

vertue in the ſoule as is neceſſarie to the ſuffring of aduerſities, it is neceſſary then that wee flee perſecutions, and the ſocieties of ſuch as affect vs with iniuries, or to procure ſome delicate and ſauory things, that wee may doe that with an actuall intention of greater euils, and often lamenting, for that in fleeing from aduerſities we ſhould depart frō that which is good, which may promote vs to ſo great a good as is the loue of God: and that taking vp theſe pleaſant things, wee ſhould omit thoſe bitter things, vnto which by the malice of our negligence, we are obliged.

And wee muſt doe this, with an humble Prayer vnto GOD, ſupplicating his goodneſſe to ſtrengthen vertue both in body and ſoule, whereby, hauing receiued power to reſiſt our frailty, for which, by the defect of our power it was neceſſary for vs to flee perſecuti-

cutions, or to take vp things pleasant vnto vs: wee may bee without any impediment disposed, to that same heauenly loue of him and his glory.

And that wee may the more cleerely know how worthy these our negligences are of reprehension, whereby wee fall from this pretious loue; it will be to good purpose to obserue that which wee haue written before of the hatred of our selues which is the foundation and primary disposition to this loue of God. And because wee haue no balances on earth wherewith continually to weigh the same, we must aske of God that he would prouide vs from heauen; and God graunt that our liues may neuer bee weary of the consideration hereof.

From all these is to be obserued, what great madnesse it is not to procure that great glory in heauen, seeing the sublimity of that glory doth necessarily follow,

low, the seriousnesse of that loue, and although the greatnesse of that glory were not much to bee regarded, which is ordained for vs, yet are wee much obliged to regarde, that we may obtaine the greatnesse of the loue, that being made glorious, we may euer loue him, who is most worthy of all to bee most highly loued. But that we may see how we may be able often to loue, chiefely when the taste in sweetnesse forsakes vs, which of it selfe was wont to stir vs vp; we must take a helpe from the sixth Instruction; seeing God giues grace to the will to incline to this or that as often as the seruant of God shall prepare himself therunto, frō al which the seruant of Christ may obserue, what an infinit and irrecouerable losse we receiue when wee omit to loue God in euery moment of time wherein wee may loue him. And if it bee to bee lamented, whilest by neglecting of great dignities or earthly riches, one

receiues

receiues a great losse: How much more lamentable is it (seeing the losse is farre greater) to omit euen for a moment, to loue God, albeit no sinne concurre with it.

Wee may consider that the most skilfull workeman makes no gaine, but whilest hee labours in his faculty: so neither is the seruant of GOD inriched in loue, but whilest hee produceth speciall acts of this loue. Now hauing this considered this most Heauenly loue; it followeth 4. To shew what *course* is to bee holden for the obtayning of it. But before wee open that way, let vs know that many haue erred herein, thinking that the businesse may compendiously bee done, and will presently at the very beginning bee fully exercised in the loue of God, not sufficiently preparing themselues to the worke. For looking vpon it, or in some sort smelling some thing concerning

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ning the greatnes of it, it ſeemed vnto them a garden of ſuch pleaſure, that, not conſidering nor entring the iourney which the holy Goſpell preſcibes vnto ſuch loue, whereof wee ſpeake, they would not enter in at the doore, but breake in another way, and whilſt they prouided not for thē-ſelues they found thēſelues wandring quite out of the way.

Surely God is ſo potent, that he can at one leape place a man in the higheſt roome of the world: yet he that leapes is to feare, becauſe ſometimes he ſhall thinke himſelfe to be lead of God, when indeed he is lead by his own preſumption. And ſo may wee thinke of him, who, leauing the way of the Goſpell, will by & by leape vp to the higheſt bounds of this loue. Nor yet would wee haue ſuch as prepare themſelues to this excellent loue, in the beginning quite to forſake it, but leaſt in the beginning they ſhould caſt thēſelues wholy vpon

vpon it, they ſhould forget the preparation, and way of the Goſpell, which the Sonne of God hath deliuered vnto vs. For ſo much more certaine ſhall the preparation bee, by how much one doth more highly place himſelfe in the loue of God, by ſuch exerciſes as the Goſpell deliuereth vnto vs, and (as is ſaid) are neceſſary to that loue. Therefore the humble ſeruant of God who indeauours to receiue into his ſoule ſo pretious a liquor, that through the ſweeteneſſe of glory, he may glorifie his moſt high God, muſt

4. For many daies exerciſe himſelfe in the things before ſpoken: and aboue all things: that he extricate and acquite himſelfe from himſelfe. But when he ſhall ſee himſelfe rightly or ſufficiently at leaſt exerciſed herein, if the Lord be pleaſed to helpe him with the bleſſings of ſweetneſſe, they ſhall bee a great helpe vnto him, to loue with facility. But if this ſweetneſſe be a wanting, or elſe whilſt

whilst this sweetnesse offers it selfe, hee must of purpose worke on this manner.

Let him briefly call to minde, how great that good and glory is which God hath, considering him, as the best and most worthy, that all men should ioy at his good: and presently let him incline his will, to desire the same thing, and to reioyce at that so great good of God, & let him persist in that will as long as he can. And if hee be a little distracted or cooled herein, let him turne himselfe by and by in the same manner of doing; and so as much as is possible, let him not omit to produce the acts, whereby hee may desire or loue that good which God hath, and in minde let him often leape for ioy, considering God to bee most infinitly repleniſhed with infinit good. From the long continuance of this exercise, hee must needs be lifted vp to that most high loue. Nor is it any other thing

thing to bring fourth the frequent acts of loue, then if one heare, and that in an houres ſpace related many ſtratagems of ſome ſingular friends, or ſome great honours done vnto him and reioyce at euery one of them: euery one of theſe ioyes proceeding from affection towards him, is called the act of loue. Seeing then the glory and honor of God are infinit, and of infinit excellency, and in like manner whatſoeuer hee doth or createth; and euery one of theſe ſhew his ſingular dignity and honour: nor doe all the moments of our liues ſuffice to heare or conſider them; it is our part, at the leaſt to caſt them vp vnder the name of infinit good and glory, and to produce the acts of our will, inclining it to deſire it and reioice at it all the daies of our liues, ſeeing wee owe this vnto him more then wee doe to any other friend, in that of his great bounty, ſo great a part of his glory,

glory doth result and rebound vpon vs.

And one may so exercise himselues, in these acts (albeit that sweetnesse which they call deuotion be a wanting) that in euery businesse and in euery place, hee may loue God not needing hereunto any secret place, or any other sequestration of himself: as it daily falleth out, that a friend reioyceth, whilst he heares, that of late some good thing hath befallen his friend, & so suddenly ioyeth at it without seeking any other time, place or sequestration. Vnto the producing of these acts, it helps much to consider the second and sixth Instructions, and also that in the Chapter of the hating of ones selfe.

Whence we collect how these acts ought to bee produced, and that it all must bee done, for that GOD is most worthy, that wee should doe it for him. Nor ought it to seeme a labour or

thing to bring fourth the frequent acts of loue, then if one heare, and that in an houres space related many ſtratagems of ſome ſingular friends, or ſome great honours done vnto him and reioyce at euery one of them: euery one of theſe ioyes proceeding from affection towards him, is called the act of loue. Seeing then the glory and honor of God are infinit, and of infinit excellency, and in like manner whatſoeuer hee doth or createth; and euery one of theſe ſhew his ſingular dignity and honour: nor doe all the moments of our liues ſuffice to heare or conſider them; it is our part, at the leaſt to caſt them vp vnder the name of infinit good and glory, and to produce the acts of our will, inclining it to deſire it and reioice at it all the daies of our liues, ſeeing wee owe this vnto him more then wee doe to any other friend, in that of his great bounty, ſo great a part of his glory,

glory doth reſult and rebound vpon vs.

And one may ſo exerciſe himſelues, in theſe acts (albeit that ſweetneſſe which they call deuotion be a wanting) that in euery buſineſſe and in euery place, hee may loue God not needing hereunto any ſecret place, or any other ſequeſtration of himſelf: as it daily falleth out, that a friend reioyceth, whilſt he heares, that of late ſome good thing hath befallen his friend, & ſo ſuddenly ioyeth at it without ſeeking any other time, place or ſequeſtration. Vnto the producing of theſe acts, it helps much to conſider the ſecond and ſixth Inſtructions, and alſo that in the Chapter of the hating of ones ſelfe.

Whence we collect how theſe acts ought to bee produced, and that it all muſt bee done, for that GOD is moſt worthy, that wee ſhould doe it for him. Nor ought it to ſeeme a labour or

or ſtaying of vs, for theſe things to haue recourſe to the foreſaid inſtructions, for when as for a few daies, this thing ſhalbe done, one may then eaſily worke, yea without returning to them any more. Happily it may ſeeme to ſome to bee a more eaſie way to come to this loue, if they doe feruently aske it of GOD by praier, as wee haue ſpoken in the tract of Praier, together with the exerciſes of vertues, whereof wee haue ſpoken; and if they bee rightly examined, they are almoſt the ſame; but yet he ſhall more briefly and more diuinely attaine vnto it, who together with prayer ſhall know how to helpe himſelfe with the acts of the ſixth Inſtruction, and that in that tract of the affections of the minde. For in euery of the acts of them is found a new ſeruice and increaſe.

And ſeeing ſometimes it falleth out, that thoſe who indea-

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uour to produce theſe acts of loue and deſiring the good and glory of God; doe yet finde the will very dull hereunto: Therefore to giue remedy to this diſeaſe; wee beleeue that this commeth ſo to paſſe, becauſe there wanteth the holy hatred of our ſelues which our Redeemer taught vs, as in the ſixth Inſtruction: or elſe ſome of our affections cleaue to ſome earthly thing; as the loue of ſome delight not neceſſary, or an affection to ſome perſon, not rightly ordered. He therefore that ſhall finde himſelfe ſo dull, ought diligently to ſearch out in himſelfe ſuch defect or affection, and to take it away with contrary acts. Nor is it any other thing to bee willing to incline the will, to bring fourth the acts of the loue of God aboue all things, not hauing firſt obtained that holy and pretious hatred of our ſelues, or the affection to ſome earthly thing remayning, or ſome other thing

thing that may bring delight, not ordered actually or at the leaſt virtually towards GOD: then with a beetle or mall to be willing to cleane thoſe things which doe require a raſour, or a moſt ſharpe knife.

Surely, it behoueth the will that would bring fourth the acts of true and ſincere loue, to be ſo ſharpe, that it may penetrate whatſoeuer oppoſeth it, vntill it doe come vnto God. And ſuch a will euen in peace and without any labour, will produce a thouſand acts of loue and many more in one day; whereof the leaſt ſufficeth to aduance a man to a great degree of heauenly glory. And on the other ſide he that indeauours to lift vp himſelfe, to produce the acts of loue by will dulled and blunted, with ſmall inordinate loue; it is as difficult for this man to leue as it is to deuide the heauen with a mall.

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loue ſuffers not together with it a thing ſo vile and abiect. Nor ought any to admire, that to the obtayning of this loue, ſuch circúſpection is here aduiſed, ſaying, that many haue obtained it, without vſing ſo many cautions, and without this methode and courſe. To which I anſwere, that albeit, many haue obtained this loue long before the writing hereof, yet who will rightly weigh what our Redeemer meant, when hee ſaid that all the law hanged vpon loue, ſhall plainly perceiue, that no man obtained it the common way, without theſe courſes here preſcribed, which are no other, but ſuch as are drawne from the Sacred Scripture, according the declaration of the fathers: which methode and meanes our LORD GOD of his infinit bounty and goodneſſe doth manifeſt to all his elect, both ſmall and great, whoſe goodneſſe is alſo pleaſed to graunt, that now at the laſt theſe

things gathered together for th
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ning of this treatiſe; which see-
ing it ſuffers many blemiſhes
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ned.

2 2 From this view of the loue
of God, wee come a little to ſur-
uey the loue of our neighbours,
as a glimpſe of that bright Son,
and a little brooke of that Oce-
an of the loue of God. There-
fore as concerning the things
which

which are to bee ſpoken of this loue of onr neighbours; there is a rule to be obſerued, which may be applied to euery worke namely, that whoſoeuer deſires euer to pleaſe God, muſt obſerue two things. 1 What he would haue vs do. 2 How he would haue vs doe it. For he ſhould doe very little that ſhould doe what God would haue him doe, except withall hee ſhould doe it in that manner he would haue him doe it. 1 2

The moſt excellent worke which God would haue vs doe, is to loue him, and thinke vpon him: yet if wee doe not this in ſuch manner as hee would haue vs, as in the former tract is deliuered it would not bee acceptable to him, nor worth the doing.

There is another worke like vnto this, which God would haue vs to doe, that is, to loue our neighbours: but yet albeit God would haue vs to doe it,

except we loue him in that manner as GOD would haue it done, wee ſhall not attaine thoſe ſublime and heauenly rewards Greg. which GOD hath prepared for thoſe that loue him aright. For albeit the ſacred Scriptures do not contradict this manner of louing, as if they iudged it a ſinne, yet is it not ſo done as GOD by them would haue it done. This is my commandements ſaith that great Maieſty, *that yee loue one another, as I haue loued you.*

Therefore it is fit that wee diſcourſe a little hereof, how he hath loued vs, that wee may vnderſtand in what manner he would haue vs loue our neighbours. This our great God, louer vs, reducing vs to the ſublime loue of himſelfe: hee loued vs inducing to ſuffer the aduerſities and afflictions of the world, neuer letting looſe the raines of our affections to the vaine pleaſures of this world, beyond that which

which ſhould be neceſſary to the ſuſtentation of the body: hee loued vs dying for vs that hee might giue vnto vs grace and glory.

And in this manner of louing was hee moſt of all giuen to loue & the greateſt enemy that could bee, of all vaine loue, wherewith louers doe loue one another, and whereof they make outward ſhew; which kind of loue is very ſlippery & deceitfull. And therefore God is earneſtly to be praied vnto, that this loue may not infect the will which was created to be the temple of God. Sure it is, if this loue had not infected the will, the Son of God would neuer haue ſaid, hee that hateth not his father and mother, brethren and ſiſters, cannot bee my diſciple. Therefore wee ought to loue one another, and in that manner which our Maſter Ieſus Chriſt hath taught vs, caſting away all other vanities which are wont to mixe themſelues

with loue: whereof, this that followeth is one.

It commeth to passe that thou seest one in respect of the soule much giuē to vertue, & in respect of his corporal presence and conuersation very acceptable and pleasant: with this person many are so cordially affected, that they become captiued with the loue of him, and it is grieuous vnto them not to see him, not to speake with him, not to acknowledge in him a reciprocal loue towards them: this is a vaine loue. Whence with many it falleth out, that they take great paines, but profit very little, and do vnto God very small seruice. But let vs make the vanity of it appeare by a familiar example. Thou hast a friend happily who hath a seruant, the loue of this seruant to thy friends doth so captiuate the heart, that it pleaseth thee much more to conuerse and talke with him then with thy friend. If thou shalt say, that the loue

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wherewith thou loueſt this ſeruant is for thy friend, who will not laugh at it? For although it may be, that this loue was begun, in that hee was thy friends ſeruant, yet that from whence this loue ſo increaſed, that thou delightedſt more in his conuerſation then thy friends, doth ſhew that now thou loueſt him not for thy friends ſake, but becauſe his conuerſation it pleaſant and acceptable vnto thee: in like manner, wee may ſay, that it is worthy of laughter, that thou ſhouldeſt ſay, the loue whereof wee ſpake before was for Gods ſake, although happily it might haue ſome part of ſpirituall loue in it: but it ſufficeth not him that is truely addicted vnto God, to giue part vnto God, but the whole, ſo that the whole affection muſt be imploied in God, or in that which is wholy directed to him.

Therefore whatſoeuer is vaine in this loue muſt bee caſt away,

seeing it is certaine, that nothing can bee ordered and directed towards God, which is more loued in the creature then in God the Creator. Our loue towards al persons ought to bee carried with so great affection, as can proceed from that affection which wee haue towards God, all other affections being cast off, that that affection may haue place, which wee owe vnto God. And to the casting away of these things, it shall not profit a little to remember what wee haue spoken before of vaine ioy together with the sixth Instruction.

Now therefore, seeing in part, we haue spokē what kind of loue ours ought to be, and that we must cast away the loue that is not such; wee will adde an example, to open this manner of loue ing: to which purpose we needē but call to minde, the example of that good Sonne, whose loue toward his Father wee spake in the former Chap-

ter

ter: by whose imitation wee collected it is fit to loue our Heauenly Father. So now let vs see in the imitation of him, how wee ought to loue the seruants of our Father, namely all that are in the world, friends, and enemies.

Therefore wee must adde in that example, that the father so beloued of his son, who yet expected no benefit frō his father, had a seruant whom he onely loued, but yet wanted all kinde of necessaries as well for himselfe as for his seruant, sauing what his sonne did giue vnto him. Now this seruant is odious and hatefull to this sonne, and in nothing profitable to him, or to his minde; and if the sonne should onely seeke himselfe and his owne benefit and pleasure, he would cast off this seruant: yet vnwilling to doe any thing that may displease his father, but rather seeking by all meanes, to doe the things that may please his father,

induced thereunto by no other respect, hee maintaines this seruant in his house as one of his sonnes, or most dearely beloued seruants, and so speakes vnto him and intreates him, that if at any time he would seeme to leaue the house, the sonne would be grieued, and would intreat him to carry, fearing least his father should bee grieued for his absence.

Such loue must that be, which wee ought to carry towards our neighbours', namely, that considering they are so much *beloued* of God, that hee gaue himselfe to death for them, when as yet all of them were his enemies; we also should loue them al so much, helping them in all that is good and necessary for them as well in body as in soule, euen so much I say, as we are wont to loue those who do much please and delight vs; and that also, albeit their conuersation were odious and grieuous vnto vs: & so to speak vnto

vnto them, and prouide for them in all neceſſaries, euen as for thoſe who are much beloued of that our Father and Lord, who both would it ſhould bee ſo and hath alſo ſo commanded it to be done.

And all theſe things wee muſt doe, with as great and feruent a will as wee are able, becauſe this is moſt acceptable vnto God, and he would haue vs doe it, and this is his infinit will that it ſhould bee ſo done of vs. Let them who deſire to ſerue God, chiefly obſerue, that whoſoeuer doe affect vs with any iniury, giues vs great occaſion, to increaſe in the ſeruice of God: for after this occaſion of ſo great good which comes vnto vs, ioyned with the commandement of God who would haue it ſo; what excuſe can we haue, if wee doe not with intimous and ardent bowels loue them that load vs with euils, chiefly whilſt wee conſider that God himſelfe will happi-

happily afterwards take from such our persecutours all excellent and high duties, as it often befalleth many other sinners?

Therefore the good seruant of God he must neuer be accounted, who reioiceth not at the afflictions and iniuries, which are cast vpon him for his Lord. If therfore hee shall esteeme himselfe happy, when he is set vpon with iniuries and aduersities, the onely will of seruing God, makes him no lesse stable in louing him, whom his inordinate affection made odious, then him, whom the abundance of benefits compelled to loue. Yet it must be obserued that although loue must bee equally borne vnto all: yet first it must bee shewed both in affection and good workes towards them that are giuen to vertue and holinesse of life.

5 3 The last thing which I reserued for this place, is the loue of our selues, & how he must loue himselfe that would truely loue him-

himſelfe. To loue our ſelues is a thing ſo naturall, that whoſoeuer would hereof write, may wel doit without feare of prouoking any to anger, ſeeing our appetite doth increaſe in our loue towards our ſelues, that albeit, we be inriched with great riches, yet doe wee iudge them but ſmall, becauſe we loue our ſelues & labour aduancement to greater matters. For this cauſe our excellent Maſter the Sonne of God deſiring that wee ſhould loue our neighbours very much, as thoſe for whom hee laid down his life; that he might ſhew in few words how much hee would haue vs to loue them; he gaue this rule: *Thou ſhalt loue thy neighbor as thy ſelfe.* But ſeeing the blindneſſe of ſinne hath ſo inuaded vs, that it hath taken from vs, the iudgement and knowledge how wee ought to loue our ſelues; it is fit by the direction of the Goſpell, wee prouide for this euill. Math. 22.

Therefore we will ſay that he true-

truely loues himselfe who ob-
1 serues these three rules. 1 That
with all his strengh hee procure
euery thing, whence hee vnder-
2 stands any good may come vnto
him. 2 That hee shun euery
thing which may bring any
harme, damage or euill vnto him.
3 3 That albeit many difficulties
and rubs to the attayning of that
which is good, do offer them-
selues: yet hee shall not refuse to
oppose himselfe against them.
Of these three seeing wee haue
often spoken in this discourse, we
will onely touch some few
things, which are more necessa-
ry, to bee knowne, that wee may
learne aright to loue our selues.
1 1 As concerning the first of
these, wee will obserue that this
Cannon is euery moment very
necessary, hereunto, that the
thing which is good, may bee
made very good: namely, that in
euery thing; I repeate it againe,
in euery thing (speaking gene-
rally) which wee shall desire or
ob-

obtaine two points may be considered. 1 Is the good which from this thing commeth vnto vs or may come vnto vs. 2 That it is acceptable vnto God, that this good thing should come vnto vs. Therefore hee that loueth himselfe, and desireth great good things to himselfe, must little esteeme the good that may befall him, from any thing hee doth or desireth, I say, hee must little esteeme that, as it is his owne good; if it bee compared to the second, namely, that it is the seruice of God, and the fulfilling of his holy will flowing from thence, and to this point the second Instruction serueth well. 2

Let vs obserue, that euery one whilst hee loueth himselfe, doth greatly desire to better either his ornaments, or else all his houshold furniture and all things else that he hath if it be not such as he would haue it: and so must he do who spiritually loueth himselfe. For our Lord God hath giuen vs

a pre-

a pretious ornament or pearle, wherewith at all times to inrich our selues. This pearle wee haue, but couered with brasse or copper, whilst wee desire any thing to our owne good or profit: nor must wee euer rest, vntill by the right hand of the highest, there bee such a change made, that our appetite, which is euer agitated and tossed vp and downe in vs, wishing our owne profit, may now onely regarde those things, wherewith GOD is delighted, chiefely that thing being such as that not onely GOD would that wee should haue it, but also that we our selues shold be more inriched with it. For the more wee doe forget our owne proper benefit, that wee may record it call to minde the glory of God: the more care hath hee of inriching vs with al good things, this forgetfulnesse is worthy of eternall memory: this remembrance worthy of eternall glory.

What

What a moſt pretious loue is this which maketh men Gods? For of this loue is that to bee vnderſtood which a good father ſpake: *Si Deum amas, Deus es:* if thou loueſt GOD, thou art God: for I haue ſaid yee are Gods: that therefore wee might obtaine this ſo excellent loue of our ſelues, our GOD would haue vs to hate our ſelues in that thing wherein wordly men doe loue themſelues: and this hee willeth, whilſt in the Goſpell hee commaunds, *That we ſhould hate our ſelues*; as before is ſpoken. Auguſt. Pſal.81. Luk.14.

Beſides all theſe things, I forewarne him, that will truely loue himſelfe: that the ſweetneſſe hee findes in the ſeruice of GOD doe not ſuffice him, for the glory expected. For albeit, this ſweetneſſe bee good, yet GOD giues it not to this end, that we ſhould reſt in it alone but that by it, wee might come to take a taſte in the

the consideration of the good, glorie and dominion which God himselfe possesseth, and that with a great minde wee should praise him. For the beautifull praise of God is nothing else, then that should reioyce to declare the wonderfull things of God to the whole world as in the psalmes and euery where in Scripture is to bee seene, and in all created things.

Of which and of euery other thing which we shall relate, speak or heare, wee must feele a new motion of ioy; such as worldly men doe feele, whilst they see themselues or those whom they most loue to be commended. Seeing then that they doe vainely reioyce at the commendations which are not due vnto them, it is very iust, that the seruant of God should mightily reioyce at his praise, whom heauen and earth suffice not sufficiently to praise.

Besides, hee who truely loues him-

himselfe, when he shall haue vnderstood, that hee hath receiued any benefit from God, ought from his most intimous bowels to giue him thankes, not for that he findes himselfe more inriched, but that he findes himselfe the more inabled to serue God. Euen as, if some of the Kings chiefe seruants should reioyce, that they had receiued some great benefit from the King that from those greater riches, they might doe him greater and more acceptable seruices, without respect of other benefits or gifts. Nor is it any other thing to giue God thankes, (which thing many know not) then an inward act of the soule, whereby hee who hath receiued the gift or benefit from him, acknowledging that God is an infinit Lord, from whom comes euery good thing, reioyceth at all the glory of God, and that by such gift, hee sees himselfe more apt, the more to loue and serue him.

And

and by how much that which is
ſaid, is inlarged, ſeeing it is a
thing of great moment, we
may obſerue that beſides this re-
cognition and ioy ſpoken of, at
the receipt of euery benefit from
God, wee ought to offer vnto
God, all that wee are: in our
owne wills annihilating our
ſelues, whereby we may giue our
ſelues wholy in body and ſoule
to his ſeruice, producing ther
moſt great acts, wherwith, for the
great power & goodnes of God,
we may reioice: frō whence that
benefit comes, for which we now
giue him thankes. And that wee
may more clearely vnderſtand
that which I now ſpeake of anni-
hilating our ſelues: I would
hereby ſignifie, that ſeeing we
may euer increaſe in the diminu-
tion and deſpiſing of our ſelues,
we ought as oft as we giue thāks
vnto God, after a ſingular maner,
to diſ-eſteeme of our ſelues in re-
ſpect of his benefits, whereby we
may the better giue our ſelues
to

to his Maiesty. Therefore the seruant of God must be very present to himselfe that as often as he giues thanks to God for any benefit, that motion of the mind, & that will, wherby he reioiceth at the benefit receiued, do actually proceede (as before is said) that he may loue God the more & serue him; reiecting all consideration fró this, that hence it cómeth vnto him whereby hee may of good from him that he knoweth may come vnto him, thence so be made more strong in the loue of *GOD* alone, and more acceptable thankes may bee rendred vnto him: and he must also haue the eyes of his soule open, for sometimes these things will fall out not without some defects, and we will thinke that al things are rightly done.

But the ground-worke of that which hitherto is spoken, is taken from that which Diuines & Prophets are wont to say, that he who would be thankful, must returne

turne to the benefactour a worke of as great a value or greater then that which hee hath receiued. Seeing then that all our good things are receiued from God, whatsoeuer wee can performe in his seruice, is of little worth in respect of the least of his benefits. Therefore at the least wee ought to giue him thankes for them in this manner, as we haue spoken, and that with as much affection and indeuour as we are able. By this very motion of our vnderstanding and will, and by all the foresaid preparation of our annihilation, we must euery day giue thankes for so great a benefit bestowed on vs: namely that he that great Maiesty hath receiued to himself so great good as he hath.

In the same manner must we giue like dayly thankes vnto him for the benefit of his Incarnation, our Redemption and the Redemption of the whole world. For the benefits conferred vp-

all the company of that blessed Court of heauen: and for all the benefits bestowed vpon his Saints in earth, but chiefly on those that doe affect vs with iniuries, and reioycing at all these things to giue GOD singular thankes, from whom all good things doe proceed. Oh how truely doth he loue himselfe, who is euer imployed in this giuing of thankes. For assuming as his owne, euery good thing which is done to all others after an inestimable manner, it causeth his own proper good to increase, yea it makes the good of all others to bee his owne proper good; and by so much more doth his owne good increase, by how much hee doth more reioyce in the onely loue of God; and giues him thankes for all, without all respect of such increase. In these last words consists the summe of that which is required to make thankes acceptable to God, and that we assuredly so do,

it

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it

it is expedient that we be much accuſtomed to doe all that we doe becauſe God would haue us ſo doe as is expreſſed in the ſecond Inſtruction.

2 2 Touching the ſecond thing namely, that he who loueth himſelfe ſhould ſhew and auoide all that is euil, and damageable vnto him; I neede ſay no more: but God forbid, that he who rightly loueth himſelf ſhould think that any thing can do him harme and dammage ſaue ſinne, and the occaſions thereof, all which are to bee auoided of him *that loueth* himſelfe. For euery ſinne murdereth the ſoule.

3 3 The laſt Cannon and rule to bee obſerued in louing our ſelues was, that hee oppoſe himſelfe to all kinde of labour and difficulty for the obteyning hereof: and that is, that he altogether exerciſe himſelfe in all the foreſaid things, but chiefely, in the hatred of himſelfe in patience and in gouerning and ſubduing

the foure graund passions of the minde and all other passions as is formerly discourſed. Yet beſides thoſe things which are there handled, it is not vnneceſſary in this place to ioyne in manner of an example, a thing which is ſomewhat grieuous; which although it often offer it ſelf, yet is it very neceſſary for the obtayning of this true loue.

It falleth out daily that we doe or ſay ſomewhat, whence wee may ſeeme to bee confounded and aſhamed, and that thoſe who heare or ſee vs, doe contemne vs for it, whether it fall out by any naturall defect, as ſuppoſe, that wee haue not well compoſed our Sermons, or that we haue not ſo aptly ſpoken, or ſo cunningly ſung or ſome ſuch other thing: or whether it fall out vpon ſome of our vnbrideled motions, as intemperancy in the geſture of the countenance, or in angry words or the like. Hee that loueth himſelfe muſt in euery one

of such contingents and chances
1 consider two points. 1 The con-
fusion and shame it self which in
2 case is this offered to him. 2 The
euill example of iudging ill of
him, or of imitating the same,
which others happily will draw
from thence.

1 1 For the first, namely confu-
sion, in such cases there is wont
to be a common refuge whereby
they comfort & animate them-
selues, considering that others
happily did not so much obserue
that word or deed of theirs, as he
that did or said it, doth thinke;
or if they did so obserue it, yet
that themselues as well as others
haue fallen often into such like
defects, or else that now they
haue forgotten it. Thus doe
they who coldly loue them-
selues.

But those who soundly loue
themselues doe quite contrary,
namely imbracing that confusion
with great loue, considering that
others will despise them, accor-
ding

ding to the common cuſtome of the world, and will thinke them to bee men of ſmall vertue and worth, and profitable for nothing: all which doe make vp a vehement act of patience and humility: whereof, (as is before ſaid) few men ſuffice to produce excellent habits, albeit, we (which yet is true) will not ſay, that in euery of ſuch acts which are referred vnto God, there were great ſeruice done vnto him.

And if we be attentiue; there is daily an occaſion offred vnto vs, either of operation or cogitation, whereby wee may doe theſe things, all which things they doe looſe that without methode and negligently lead their liues, albeit, they thinke themſelues deuout. But how much hee who truely loues himſelfe ought to eſteeme euery of theſe acts, the ſeruant of God will very well obſerue; turning himſelfe as well to this place, as to the things before diſcourſed, in

which there is mention made of
these acts of the will.

2 The other rule which I set
downe to bee considered in such
cases as breede confusion and
shame, is the ill example that
others may draw from thence.
And as to the consideration of
this; the seruant of GOD
must presently produce the act
of griefe, for that happily he
hath beene the occasion of euil,
or of the lesse or worse seruice
of God then was fit. And he
that shall so know to loue him-
selfe, shall make benefit both of
the one and the other; there-
fore hee that shall haue all these
things, I say that he loueth him-
selfe. For referring all his loue
towards GOD, and drawing
from himselfe and from all other
things, that it may bee more ca-
pable of Gods loue: hee shall
both liue in this life more com-
fortably, and in heauen shall be
the greater glory; albeit he do
not doe this for any other
spe-

ſpect, but for the Lord alone: whoſe wee more are then our owne, and to whom we are more debtours then to our ſelues, and alſo who hath more care for the things that are fit for vs, then wee haue for our ſelues, and who hath more laboured and ſweat that he might giue vs life, then we haue don, that we might haue it.

Thus concluding this firſt part of the third generall requiſition in ſeruing of God, I will ſhut it vp thus: namely that happy is the man who doth all that euer hee doth onely for GOD: and happy againe is hee who hath ſtrongly determined in his ſoule to produce the multiplicity of the acts deſcribed in this booke, which hee muſt exactly know that will ſerue God aright, and moſt frequently bring them into action.

Therefore let all men read this booke: let them who know how to ſerue God read it, that

they may more easily remember, in what manner the most high will be serued: Let them that know not, read it, that they may attaine that excellent knowledge without which there is no coming neere vnto GOD neither here nor hereafter. Surely, I dare affirme, that it shall most clearely appeare, if men will iudge aright, that hee who shall vse this way of seruing God shall in one yeare doe more and more perfect and excellent seruices vnto God of those things which are much to be esteemed for the singular helps which he shall by their instruction receiue, then hee shall doe in tenne yeares, who is not helped by this methode or the like, the Lord God will giue it vnto him.

This is prooued from the great necessity which all men confesse there is of godly bookes teaching this excellent and compendious course: seeing that for this purpose the holy Gospell

written, and whatsoeuer is good in the world. But in this methode is most singularly proposed, by what meanes one may come to the sublime and perfect practise of all that is written in all the bookes of God and godly men.

Besides, this is shewed by the confession of many, who thought themselues before to haue had a sufficient loue of God, according to the frailty of man; and that they serued him according to his will: but yet hauing read some such direction and methode as this is they affirmed, that almost they had not serued him at all; and that now they serued him more in one day, then in ten before.

And the same shalbe also fully manifested by experience of the, who reading these things againe and againe, will euer doe according to this forme or such like & euer doing all they doe to the praise and glory of our most po-

tent LORD God; shall grow mighty and powerfull seruants of his for euer.

2 2 The 2. point which in this 4. iourney of the soule to heauen, I proposed, was a daily short methode of practising such holy duties as would make our whole liues a sweet smelling sacrifice to God. This I will dispose into these fiue considerations. 1 The duties 1 which are to be done the former 2 part of the day. 2 Those to be done 3 in the euening. 3 Such as are to 4 be don euery weeke. 4 The duties 5 to be don euery month. 5 The du- 6 ties to be don euery yeare. Lastly the duties which at all times are to be done.

1 1 The first worke of the day is the leauing of our beds, and ap- plying of our mindes to watch, labour, Wherin we must prese the sun, and euer thinke we heare the voice of the Angell; Act. 12. *quickly*. This timely rising is a great moment, for vpon it de- pendeth the whole sensible de- uotion

uotion of the whole day, and the diuine visitation. Assoone therefore as thou art vp, turne thy heart and minde vnto God, and labour in that first moment of day to bind him vnto thee with the affections of thy loue. For it is iust thou shouldest consecrate vnto GOD the first fruits of the day, and first receiue him into the closet of thy heart, as that guest who to this end turneth in vnto thee, and bringeth with him a troupe of vnspeakable graces to season thy heart, and sanctifie all the actions of that day. To this end therefore, thou must cast from thy heart al thy cogitations, wherwith Satan laboureth to exercise thee, & offer vnto God the first fruits of thy cogitations, either in thought, or some holy meditation, vpon thy knees, vntill thou hast cōceiued some affect & feeling of deuotion, labouring to cast frō thee al vaine cogitations which then doe chifely infest thy minde: for hereby thou shalt

be more deuout to euery good worke, and more expedite al that day.

This is of great moment, because if thou openest the gate of thy heart to any vaine cogitation or care, it will make thee vnquiet, and lesse apt to pray. It is in the power of thy will, (Gods grace assisting it) to admit this cogitation, but not to reiect it after it is admitted, because after it hath gotten the possession and dominion of the heart, it will be very difficult to cast it out.

Whilst thou art in cloathing thy selfe, inuocate the blessed Trinity, and pray with heart and deuotion, for the obtayning of zeale to pray, of holinesse and diligence in performing the duties of thy calling. For this purpose thou must haue in memory, some such short praiers as may stirre vp thy affection.

This done, and thy selfe being fully made ready: cast down thy selfe before God, and with as great

great affection of minde as thou canst, giue him thankes, that hee hath giuen thee a quiet night and wholesome sleepe, that hee hath graunted thee a new day and longer time, to acquire thy eternall saluation, and that hee hath deliuered thee from many daungers both of body and mind, from all the illusions of Sathan: and thou shalt instantly begge of him grace to shunne all kinde of sinnes, to performe worthily the duties of thy calling, and in all things so to seeke his most holy will, that thou maist be acceptable vnto him, offer vp vnto him thy body and soule, thy cogitations, desires, words and workes, in the vnion and merit of Iesus Christ, that from it and it onely, they may become acceptable to him. Lastly, put on a full resolution of shunning some particular defect and sinne, and of exercising some particular vertue, and aske of GOD a speciall fauour and helpe to the performance

mance of this holy worke.

2 2 After we are thus risen from our beds, wee are to prepare our selues, after a little while, to pray. For he that comes to pray vnprepared, is like vnto him that tépts God; because, hee doth not so much please God, and obtaine any thing of him, as he doth prouoke his indignation against him. Now the preparation which then is to bee made is of two

1 sorts. 1 If a man bee not of a good memory, or much exercised in matters of deuotion, hee must from some booke or paper appointed to that vse, read againe the points of meditation, which he reade the night before (as we shall after shew) that the mind bee not in the time of prai wandring to seeke matter, a so bee distracted. The

2 conteined in those words Abraham, beginning his pra

Gen. 18. to God: *I haue begunne to spea vnto my Lord, and I am but d and asshes.* In which words

thre

three things of which this excellent preparatiõ conſiſts. 1 That thou thinke thou muſt pray, beauſe thou art but duſt and aſhes. 1

2 That thou conſider him to whom thou ſpeakeſt, that hee is thy Lord God. 2

3 That thou meditate the things thou art to ſpeake. A holy father interpreting theſe words ſaith thus: Thinke not O Lord, that I am ignorãt of my ſelf, and do exceed my boũds, & vſe too much confidence. For I know that I am but duſt & aſhes: but as I know this, and know it clearely, ſo neither am I ignorant of this, that the greatneſſe of thy mercy is plentifull, that thou art rich in goodnes, & wouldſt haue all men to be ſaued. Think therefore, whom thou art, to wit, a moſt vile man, a moſt ingrate ſinner, for thou art indeed duſt and aſhes, dunge and ſtinch it ſelfe, and with this cogitation humble thy ſelfe. Thinke alſo to whom thou doeſt pray, namely to the moſt wiſe, mer- 3 Chryſ.

mercifull and potent God, the louer of Angels nature, the repairer of mans nature, the framer and maker of all things. Admire his diuine Maiesty intimously present, which susteines thee, loue his infinit goodnesse, which is ready to heare thee, and graciously to fauour thee, be rooted in hope, in that thou canst neuer depart out of the presence of so great a King either empty, or forsaken.

Lastly thinke what good affect thou wilt drawne from thy meditation, that thou maist direct thy considerations vnto it, and what thou wilt pray for, that so thou maist obserue that of *Salomons: Be not rash with thy mouth, nor let thine heart be hasty to vtter a thing before God; for God is in heauens and thou art on the earth, therefore let thy words be few.* If he doe so much exceed all men, it is fit, that with great feare thou speake vnto him, and bee well aduised what thou art to speake. By

Eccles. 5.

these

theſe and ſuch like cogitations thou ſhalt abandon al vain phantaſies, collect thy minde, and find thy ſelfe attentiue, humble, fervent, and with other holy affections drawne to pray.

3 This preparation being made; wee muſt, as our callings will giue leaue, allot ſome time to mentall praier, for this is the chiefetaine of our whole iourney, the companion of our whole liues, & our fortitude & ſtrength to vndergoe all our labours and cares. By this the ſoule contemplates heauenly things, by this it is inflamed with the loue of God and celeſtiall things, by this it ſpeakes vnto God, by this, it is aduanced and eſtranged from earthly things both in vnderſtanding and affection, and lifted vp aboue it ſelfe and aboue all created things. 3

But firſt of all that thou maiſt make thy life fit for praier & for ſpeech with God, thou muſt labour as much as may be, to haue

it

it sequestrated from worldly affaires, freed from sinnes, and separated from earthly affections.

Gen.41. When *Ioseph* was to bee brought into the presence of *Pharao*, hee was first shauen, and his garments changed. Those Hebrew

Dan.1. children which were to be taken into the King of *Babilons* Palace to be instructed in wisdome and knowledge, were not onely to be richly apparelled, but also, for a long time fed with most delicate meates, onely to the end they might stand before a barbarous king, and might carry a coûtenance worthy of the kings Court. If these things were required of such as were to bee admitted into the presence of an earthly king, what oughtest thou to do, who art daily attendant on the King of Heauen, to lay open to him thy desires, & receiue from him his gracious answers? Surely it is not enough, that thou depart out of the prison of thy flagitious life, but thou must also shun

in all vertues, as in most pretious garments; & change the food of the country, for the portion of the kings meat, that is, thy earthly affections & worldly cares for heauenly affections & spirituall cares. Besides, thou must know, that praier is the chiefest work of the whole day, & to be preferred before al humain affaires: this sustains and fattens the soule; this ministers the helps of grace to ouercome temptations & beare all greeuances: this directs and perfects the actiõs of the whole day: this brings vs, the diuine mercies. *Praised be God which hath not kept backe my praier, nor his mercy from me.* For as long as our praier ceaseth not to go vp to God, so long will not his mercy cease to descend to vs. For a father worthily speakes, *As long as we are heere, we pray vnto God.* For this; that he would not remoue our praier nor his mercy from vs: that is, that we might euer pray, and he might euer haue mercy. This our Lord Iesus

Psal. 66.

Augustin.

Luk. 18. Iesus commanded; *Euer to pra-*
and not to waxe faint; shewing by
the example of the wicked iudge
who was mooued by importuni-
ty of the poore widdow to do
her iustice; that much more wi
our heauenly Father reuenge h
elect which cry day and nigh
vnto him. If wee faint not i
praier, wee are sure, that hee wil
not faile in his promise, albei
for a time hee may seeme to dif-
ferre it. Therefore he saith, pra-
sed bee God which hath not re-
mooued my praier nor his mer
from mee. When thou seest thy
praier not remooued from thee
thē thou maist be sure, his mer
is not remooued frō thee. If ther-
fore it bee plaine by the iudge-
ment of Saint *Augustine* that the
mercy of God towards thee, do
in some sort, depend vpon thy
praier to him, thou must not for
any cause cease to pray. If thou
failest at thy fittest time, to eate
or sleepe, thou dost afterwards
assoone as conueniently thou
canst,

canst, eate, rest and sleepe, because they are so necessary, as thou without them, thy life can not long last. Praier is the food of the soule, the sleepe of the minde, whereby, the diminished meate of the spirit is renewed and gets strength. Therefore if our set times of praier be vpon any occasion interrupted, let vs, as for the omission of our meate and sleepe, take all fit times to repaire that losse.

In the time of praier, of one thing I will aduise thee: that thou sit togither with God two guests very diuerse one from another, to which thou must minister fit nourishments. These guests are thy vnderstanding and thy affection. The vnderstanding feeds vpon meditations, colloquies, and the simple aspect of God: the affection is salted with holy desires and purposes, and the internall acts and loue of all vertues. A few things suffice the vnderstanding, but the affection

fection after it hath desired much, loued much & refreshed it selfe, with many purposes & acts of vertue, will scarce bee found satisfied. Therefore so moderate this banquet of praier, that thou put but a few things before the vnderstanding, which oft times needs not diuine cõsiderations, but is content with the simple beholding of the Lord; but thou must prepare many dishes for the affection as being more greedy of the soules saluation.

Or if thou wilt, thinke that God himselfe is thy guest, whom thou must feed with such meate, that his soule may blesse thee. And what are these dainties, but the considerations of the vnderstanding, & the affections of the will. Therfore he saith, *My sonne giue mee thy heart, and let thy eyes keepe my waies.* Why doth he first demaund the heart, and afterwards the function of the eye, seeing the eies of the mind, do in nature go before the steps of the heart?

heart? is it, for that the affecti-
on of the heart, is in this busines
more excellent: and because eue-
ry consideration is directed to the
motions & affections of the hart?
thou art then out of the way, if
thou bestowest the houre or time
appointed for praier, in conside-
rations of the vnderstanding, and
leauest the will empty & fasting.
Giue vnto the Lord, at that time,
thy vnderstãding whilst thou dost
exercise it moderatly, & to stir vp
thy affectiõ in godly meditations.
But giue thy heart more largely
to the Lord, whilst thou dost sa-
tiate it with godly affections. Ba-
nish fro thee all distraction, tepe-
dity, & somnolency. Let the mind
attend to heauenly things, let the
vnderstãding cal the bridegrome,
let the affection, draw allure
and imbrace him, that the minde
by that most chast imbrace-
ment of him, being made fruit-
full, may in due time bring
forth the Sonne of sanctification,
and may make thee in the midst
of

of Gods people, being deliuered from the curse of barrennesse, blessed for euer and euer.

4 Hauing thus praied, thou must then read some portion of Scripture: wherein, without distraction, thou must be so attentiue, that thy minde may bee fixed. 1 Either on the words themselues. 2 Or vpon the sence of the words, if thou dost vnderstand them; or, if it may be, vpon both. And as that blessed father speaketh concerning the maner of reading the Psalms, so doe thou in all other parts of Scripture. *If the psalme doe pray, pray thou also; if it mourne, doe thou mourne also: if it reioyce, reioyce thou, if it hope, hope thou, if it feare, feare thou.* For all things which are here written, are our glasse. And thus shalt thou take great profit by thy reading.

Augustin. Psal. 30.

5 How

5 How to prepare our selues to the receiuing of the Lords Supper.

OMitting many things which others haue written hereof I will draw all that which is to obserued herein; vnto these foure heads. 1 Sanctity of life. 2 Rightnesse of intention. 3 Stirring vp deuotion. 4 A generall praier for all those things which are necessary both for our selues and others. The 1 preparation which wee are to make, that wee may worthily celebrate this holy communion; is holinesse of life; because wee must liue so holily, so circumspectly, so zealously, that hauing our confidence in the promises of God, we may be euery way fit to receiue it. The infirmity of the soule, if by a godly care and liuing well, wee doe not resist it is no lesse hurtfull to the worthy receiuing of this blessed Sacrament, then the infirmity and imbe- 1 2 3 4 1

imbecillity of the ſtomacke is
hurtfull to the taking of ſound
and wholeſome meate. And this
is the cauſe, why moſt ſorts of
men, albeit they daily receiue it,
yet doe not receiue from it thoſe
heauenly benefits which it of-
fereth; becauſe they liue not in
holy conuerſation, but come vn-
to it with vnpurified hearts and
vnſanctified hands and lips. That
which the Prophet vſeth vpon
another occaſion, may well be
applied to this preſent purpoſe.
Agg. 1. *Yee haue ſowne much and bring in*
little, yee eate but yea haue not e-
nough, yee drinke but are not filled,
yee cloathe you, but are not warme,
and hee that earneth wages, putteth
it into a broken bagge, and hee ſig-
nifieth the reaſon of it; *becauſe my*
houſe lieth waſt, & yee run euery man
to his owne houſe. And haue wee
we ſowed much ſeeing we haue
ſowne that good ſeed, that grain
of eternall life, in the earth of
our hearts? haue not wee eaten
much, who haue fed our ſelues
with

with the bread of Angels, the food of the elect and Saints of God? haue not wee drinke euen to satiety, who haue drunke the bloud of Christ that celestiall drinke, that cup of the Saints of God? Haue not wee put on that most glorious garment of which the Apostle speakes, *put ye on the Lord Iesus Christ?* Haue not wee, not only heaped vp the wages, but also the treasures of the wisdome and knowledge of God in the bags of our hearts? Or at least make the world beleeue wee did these things, when wee resorted to his blessed feast? Why then haue wee gathered so little fruite thereof? Why doe wee perish with hunger and want of vertue? Why doe wee seeme to shake with cold? But why, because wee daily build vp the house of our old *Adam*, with new sinnes and vices, but wee neglect to build vp the house of God, the pretious soule, with holy conuersation? Why doe we Rom. 13.

hide the treaſure of treaſures in our hearts, and yet are poore, but becauſe we put it into the broken bagge of the heart, which is rent and torne with vaine and wicked cogitations and deſires. If therefore thou wilt come to this heauenly banquet worthily, and receiue the comfortable fruit of the Lords paſſion, labour to bring with the holy life, fit for ſuch a place and purpoſe. One ſaith, there are three kinds of ſacrifice: one of the Lords body, another of a contrite heart, and the third of the mortified *fleſh*: Therefore the ſacrifice of humility in the minde, and of mortification of the fleſh muſt goe before, that in the celebration of the Lords ſupper, thou maiſt not onely come with great deuotion, but alſo with much comfort and profit. Therefore labour to come with great purity of the fleſh, and with no leſſe cleanneſſe of the minde, that there may bee nothing in thy whole

inward or outward man vnmeete for so great a feast. By this care of well liuing and comming with a cleane heart and body, thou shalt gather by often communicating, plentifull fruite, and a great increase of vertue.

2 The second thing, in this disposition of our selues towards the Lords Supper, is the rectitude of our intention; for this doth not onely prohibit vs to celebrate the communion for benefit, or any such like end, but also, that wee come not of a dry and vnsauory custome: come therefore to this heauenly feast, onely with respect to doe that which is to God acceptable, and to thy selfe and thy neighbour profitable. To this ende direct thy vowes and desires to God, and consider with what affections and desires thou oughtest to bee drawne to celebrate these sacred misteries. Therefore 1 let the conscience and remorse of thy sinnes draw thee, hoping by him

2

1

whose sacrament it is, to be purged from all thy sinnes. 2 The consideration and sight of thine owne infirmity, that thou maist hereby lay hold on Christ as the soueraigne medicine, by which thou maist be defended from all infirmities. 3 The pressure of some tribulation, that by him who can do all things, thou maist more speedily be deliuered and protected from all aduersity. 4 By the desire of obtayning some spirituall benefit or grace, that by him to whom the Father can deny nothing, thou maist obtaine it. 5 Thankesgiuing for all benefits Spirituall and Temporall bestowed vpon thee and others, seeing thou hast nothing to render vnto God for al his benefits but to take the cup of saluation and call vpon the name of the Lord. 6 Charity and compassion towards thy neighbours, seeing nothing can interceed for the remission of sins but the bloud of Christ Iesus shed for vs. 7 The

praise

praise of God, seeing wee haue nothing whereby sufficiently to praise God according to his dignity, but Christ Iesus whom wee spiritually receiue. 8 The loue of God, that thou maist inuite him vnto thee, and maist delightfully imbrace him in thy selfe, by most inward spirituall refection. 9 The thirst and desire of increasing of grace, this Sacrament being the fountaine of graces, and the meanes of sanctification. 10 An ardor & earnest desire, whereby with all our bowels we desire through the power of this his exceeding charity & sweet refection, to be sanctified frō all vncleannesse both of the flesh & spirit, & to be deliuered frō al dāgers and temptations, & inseparably to be vnited to Christ our Sauiour, & for euer to be preserued in his loue. Whence our Sauiour said, *Father, I will, that they which thou hast giuen me, be with me where I am, that they bee one as wee are one, I in them and thou*

8 9 10

Io.17.

thou in me, euen that they may be one in vs. Theſe are ſome of the ends which wee muſt ſet before vs, when wee come to celebrate this moſt holy communion.

There are others, who prouiding for the more vnlearned ſort, and the frailty of memory, doe draw frō theſe ſeuen petitions of the Lords praier, ſeuen ends and conſiderations fit to be obſerued of ſuch as come to the holy communion: which they diſtinguiſh according to ſeuen daies of the weeke, aſſigning one to euery
1 day. Thus the 1. day thou ſhalt come with the affection of a faithfull ſeruant, deſiring that the name of God may bee hallowed and ſanctified of all, and may be honoured of all nations.
2 2 Thou ſhalt put on the affection of a ſonne, and deſire that the Kingdome of God and the inheritance of thy heauenly father may come vnto thee and all that call vpon his name. 3 Thou
3 ſhalt take vnto thee, the affection

on of a ſpouſe, intreating, that as in heauen, ſo in thee and in all earthly things Gods will may be fulfilled. 4 Thou ſhalt thinke thy ſelfe moſt needy, and ſhalt come with a beggers affection, that in ſome ſort thou maiſt bee fitted to eate the heauenly bread, and that thou maiſt daily receiue, the breade of Gods word, and the bread of celeſtiall helpes to liue holily. 5 Thou ſhalt put on the affection of a ſinner, and beholding thy ſelfe intangled with thy ſinnes, thou ſhalt make haſt to this heauenly banquet, that thou maiſt obtaine forgiueneſſe of thy ſinnes. 6 Conſidering thy imbecility, and touched with the affection of a man, who is incloſed with moſt puiſſant aduerſaries, thou ſhalt begge to bee deliuered from the enemies of God, thine enemies ſpirituall and temporall. 7 Feeling thy ſelfe to be prone to all euill, and propenſe to all kinde of vices, and Sathan euer more ready to aſ-

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5

6

7

sault thee, thou shalt come to this sacred conduite of graces, that thou maist be acquited from all true euils, namely Satan, sinne, and all the miseries of this life.

Some there are who not vnprofitably doe order their intention frō the consideration of the 7 words of our Sauiour on the crosse. 1 He said, *Father forgiue them, for they know not what they do.* And they imitating our Sauiour must adorne themselues with charity, and pray as well for their enemies. 2 He said to the theefe, *Very I say vnto thee, this day shalt thou be with mee in paradise.* And they allured by the largesse of so great a promise, come to the communion that they may conceiue hope, and draw nere to the reward of glory. 3 Hee said to his mother, *behold thy Son,* and to his disciple; *behold thy mother,* and they compelled by their beggary and misery, come to his holy Sacrament, that they by his prouidence, may be prouided of all necessa-

1 Luk.23.

2 Luk.23.

3 Io.19.

ceſſaries. 4 He ſaid, *I thirſt*, therfore they ſeeke out of this bleſſed myſtery, an ardent deſire of perfection and thirſt of righteouſneſſe. 5 *He cried*, and out of the loue of a moſt beloued Son, complained that hee was forſaken: therefore they approach this Sacrament, that in all preſſures and temptations they may know, that the help of God is at hand. 6 He teſtified his obedience, ſaying, *it is finiſhed*: Therefore they celebrat the cómunion, that by a cóſtant obediẽce of cómandemẽts; they may happily finiſh their courſe. 7 At lẽgth he cómended his moſt holy ſpirit into the hãds of his Father; and they deſire the vnion of the ſoule vnto God, that he would be pleaſed to ioyne thẽ by loue to their Father and moſt louing Lord and Husband. But whether thou wilt imitate any of theſe, or ſome other of thy owne inuention, I leaue it at thy choice; onely labour, that thou come to this holy

4 Io.19.

5 Matth.27.

6 Io.19.

7 Luk.23.

ſacrament with a moſt pure actuall intention of pleaſing God & of coupling thy ſelfe vnto him by loue.

3 Now followeth, the ſtirring vp of the deuotion which is the third thing in this preparation. This is ſtirred vp by an attentiue meditation of this ſacred miſtery, the power whereof is ſo great to catch, and inwrap the ſoules of men with loue, that they muſt be ſtony, or rather braſen ſoules, which at the preſence of ſo great a fire, melt not. In this mystery there are infinit things to bee meditated, but I will reduce all to three points: namely. Firſt, who it is that commeth vnto vs. Secondly, vnto whom he commeth. Thirdly, for what cauſe hee commeth. I call it comming becauſe be is neuer abſent from his owne ordinance, but commeth with his effectuall grace to repleniſh the ſoules of the worthy receiuers. Euery one of theſe points may bee dilated by

the number of seauen, that by the weeke they may serue by distinct reason to dispose the soule. Who commeth in this Sacrament? Christ with all his graces to bee ioyned vnto mee. To whom commeth he? to me a despicable man, who am not worthy to bee present at his holy Sacrament, or present my selfe before him. For what cause comes hee? Not to seeke any good to himselfe, but that he might giue vnto me & his whole Church, yea the whole world, innumerable good things.

1 Who is it that commeth? Christ a King receiued with this acclamation; *Blessed is the King of Israell that commeth in the name of Lord.* To whom it is a small thing to be king of men, seeing he is a King of the whole world. A King gentle and meeke, who comes to reigne, not that hee might fleece and poll his subiects, but that hee might teach righteousnesse, and with most abundant saluation saue his people. 1 Io. 12.

ple. Hence it is written, *Behold*
Zach.9. *thy King will come vnto the right-*
eous and a Sauiour. 2 To whom
2 comes he? To his vassall, a deb-
tor of 10000 talents, who hath
not one farthing to begin to
pay so huge a debt. 3 For what
3 cause comes he? Not to sell his
miserable seruant, and to take all
that he hath, and make his sonnes
slaues, but to giue vnto him, the
immense price of his body and
bloud, which is infinitly greater
then the debt he was to pay.
2 Who is it that comes? Christ
2 the Lord, who saith, of *himselfe*
Io.13. *Yee call me Master and Lord, and*
yee say well, for so I am. But such
a Lord as laieth on his seruants
the sweete yoake and easie bur-
den of his Law: and for the o-
bedience of one moment, there-
of in and through Christ will
giue an eternall weight of glory.
2 2 To whom comes hee? To his
slaue, who more then millions of
times hath broken all the bands
of his most holy Law, and thi-
ken

ken off the yoake of all due ser-
uice, and more then so, hath
sworne homage and subiection
to the aduersary of his Lord, sin
and Sathan. 3 Why comes he? 3
That hee might draw vnto him
with the cords of *Adam*, and Hosea.11.
bands of *Charity* this his slaue,
and might reduce him from
vnder the yoake of inordinate
passions, vnto his seruice, more
happy then to be Lord of all Do-
minions.

3 Who is it that comes? 3
Christ our Master, who said to his Math. 32.
Disciples; *Be not you called Rabbi;*
for there is one that is your Master.
But not such a Master as binds
heauy burdens and insupportable
vpon the shoulders of men, but
will not moue them with their
finger: but he who first did the
things which hee taught, and in
the Doctrine of perfection in-
structed all, both Men and An-
gels, and euer helpes his to doe
their duties. 2 To whom comes 2
hee? To his ignorant Scholer
and

and Disciple who neuer or seldome comes to heare the doctrine of vertues, and besides, by the leuity of his minde, doth soone depart from the things heard. 3 For what cause comes he? That I by imitation may follow the bridegrome, and apprehend him by faith, and may lead me through hope into the house of my minde: there shal he teach me his waies, the waies of righteousnesse, and I in like manner will giue to him spiced wine of loue and wine wrung out of the holy affections of the pomegranates.

3 Can. 8.

4 Who is it that comes? Christ our friend: whose loue to man was so great, that not onely of his enemies he made seruants whom hee redeemed with the price of his bloud, but aduanced them to the dignity of his greatest friends. A faithfull friend, the weight of gold and siluer is not to be compared to the goodnesse of his faith: who being forsaken of vs, doth

4

Syr. 6.

doth yet neuer forsake vs; and prouoked by our iniquities, yet doth not contemne vs. 2 To whom comes hee? To him that hath as often despised his friendship as are starres in the skie, and hath preferred sinne before his grace, and changed his familiarity for the most vaine conuersation of men. 3 To what purpose comes he? That he might bee a faithfull friend, a strong protection, that whilst I finde him I may finde a treasure: that hee might increase in me his loue, and more intimously vnite mee to him by loue. 2 3 Syr 6.

5 Who is it that comes? Christ our brother; who being true God and Lord of men, is not ashamed to call them brethren, saying: *I will declare thy name vnto my brethren.* The first begotten brother, who hauing right to the whole inheritance, yet most willingly admitted others adopted by his Father, into the possession of it. 2 To whom comes 5 Hebr. 2. Psal. 21. 2

comes he ? To mee his brother, but the killer of him my brother, who as an other *Cain* haue with my sinnes slaine iust *Abel* in the field of this world; and him as one drunke with loue, and not with wine, with most bitter death haue I slaine
3 and punished. 3 To what end came hee ? That hee might preserue me his brother of whom hee was slaine in spirituall life which he had before giuen mee, and that he might not turne mee off as a banished and vagabond person vpon the face of the earth.

6 6 Who is it that comes? Christ our Father: who is called the Father of the world to come: and as Father to them that dwell in Ierusalem, and house of *Iudah* because hee begate all the sonnes of his Church with the word of truth, and doth by grace giue them a diuine essence. A Father who loued vs most tenderly, and calls vs his little children, of whom

Is.9.
Is 22.

whom he doth againe and againe trauaile, till himselfe be formed
ures. 2 To whom comes he? 2
o mee a prodigall sonne, who
aue wasted all his substance,
nd consumed my yeares, if not
with riotous liuing, yet with vain
nd vnprofitable liuing. 3 To 3
what purpose comes he? That he
ight put on mee the best gar- Luk. 15.
ment, and cloathe mee with the
obe of grace: that he might giue
e the ring of celestiall guifts, a
igne of dignity in my hand: that
hee might protect my feete,
i. my affections with the shoes
of his helpe: that hee might
eed mee with his fatted calfe, his
precious body and bloud: that he
might defend mee from my elder
brother and from pride, and euer
make me a possessor of his eter-
nall inheritance in the house of
his glory.

7 Lastly who is it that comes? 7
Christ our bridgroome; who
saith to the soule hee loueth;
I will marrie thee vnto mee for
euer:

Hosea.2. *euer : I will marry thee vnto mee in righteousnesse, and in iudgement, and in mercie, and in compassion, and I will marry thee vnto mee in faithfulnesse, and thou shalt know I am the Lord.* Hee marries the soule for euer vnto him, because he would neuer depart from the wedlocke of it : he marries it in righteousnesse whilst hee iustifies it by grace : in iudgement whilst he deliuers it from the aduersaries ; in mercy and compassion, whilst hee inricheth it with celestiall guifts ; and in faithfulnesse, because not by its workes, but by faith in Christ and by grace, is it admitted vnto so great dignity. 2 To whom comes hee? to my soule, vnto which that of the Prophet doth well agree, Ier.2. *In euery high hill, and vnder euery greene tree, thou hast plaied the Harlot :* The hill, is the occasion of waxing proude, and the greene tree is the incitement to adhere to things created : in these haue I euer fallen, and haue prostrated my

my ſelfe to pride and impure loue. 3 To what purpoſe comes hee? That the ſorrowfull ſoule might returne vnto him, and bee admitted againe, moſt louingly into the bed and boſome of his moſt ſweet familiarity. For thus he wooes it: thou haſt committed fornication with many louers, yet returne vnto me ſaith the Lord, and I will receiue thee. By theſe or ſuch like meditations, which are euery where to bee ſeene, thou maiſt eaſily ſhake off all ſlouthfulneſſe, and ſtirre vp thy ſelfe to deuotion. Nor doe I thinke any long time requiſited hereunto; becauſe the minde, being warned by the morning prayer, and by the care of the diuine preſence (of which after) doth eaſily collect it ſelf, and diſpoſe a man to celebrate the holy Communion with all due and poſſible deuotion.

4 The laſt point of preparation, is the vſe of praier: which muſt be generall for all men, but more 4 1.Tim.2.

more particularly for our selues, for the obtayning of all things necessary and profitable: but albeit this praier is to be left to euery mans deuotion & affection, & dependeth not vpon any composition of words, but vnction of the holy Spirit; yet I thinke it not vnfit to set downe a forme of praier which may fitly be vsed in the morning before the receiuing of the communion; that euery one may therby learne the manner of praying, and lifting vp the minde to God. Thus therefore, not with lips but heart, *not* with words but affections being placed in the sight of God, let him set forth his desires, and pray both for himselfe and others.

O blessed Trinity, O my Lord God, O most omnipotent Father, most wise Son, most holy Spirit: O three Persons truely distinct, and one most pure & simple Deitie, O thou that art the Author of nature, giuer of grace, the first and vniuersall cause of all things,

and

and the most indeficient fountaine of all goodnesse: here O Lord I know thou art present after a most heauenly, spirituall, true, comfortable and most effectuall and powerfull manner to the soule of the worthy receiuer. I worship thee as my God with my whole heart and with al my strēgth; humbly praying thee in the merites of my Sauiour Christ, that all my thoughts, my desires, words and workes may be now & euer acceptable vnto thee, & that thou wilt heare my praiers, and for thy mercies sake not without comfort dispatch them from thee.

I thank thee, O foūtain of goodnesse, for the innumerable great benefits which frō the very moment of my conception vntill this instant houre, I haue receiued of thy boūty: for the infinit benefits which euē now at this very time I receiue from thee: for those infinit benefits which euen vnto the ende of my life and for all eter-

eternity I ſhall receiue, out of
treaſures of thy immenſe good
ueſſe and bounty. For I am
Lord without all compari
leſſe then leaſt of thy merc
vnworthy altogether, w
thou ſhouldeſt remember,
ſteine, or comfort with the
of thy benefits.

But now eſpecially, moſt de
Father and mercifull God:
giue thee thanks frō the bo
of my heart. Firſt, for the in
finit riches which thou haſt
ced in the humanity of thy
begotten Sonne, my Lord
Chriſt, and becauſe thou h
uen him vnto mee for a Fa
a Teacher, a Guide and a R
mer. Secondly, for that
plenty of benefits, wher
thou haſt not onely inriche
but alſo all thoſe whom
effectuall grace, throu
whole Church, thou call
ſanctification and newne
life, and admitteſt to thy
ſweete familiarity. Thirdly,

I thanke the most deere Father, even with all the strength of my minde, for this thy great mercy, in taking me from the miseries of this world, wherein many of thy seruants farre more worthy then I, are plunged, in calling mee to the knowledge of thy great name, and graunting mee so many helps to serue thee as I haue. Fourthly, for all the tallents and guifts both Naturall, Spirituall and Temporall bestowed on mee, that by them I might profitably spend my time, helpe others according to my calling and power, and dispose my selfe, by thy mercy, to attaine eternall felicity. Fifthly, for this vicissitude and change of consolations and desolations, of prosperities and aduersities, wherewith thou hast wonderfully wouen and seasoned my life, that neither through continuall aduersity I should bee cast downe, nor yet by assiduity of prosperity I should be made franke. Sixthly, for this inestimable

ſtimable benefit of calling and admitting mee this day to the moſt heauenly participation of all the rich treaſures that are hidden in the life, death, reſurrection, aſcention & glorification of thy onely begotten Sonne and moſt ſweet Sauiour.

And now, O my Lord God, being animated with theſe and other thy innumerable benefits, I preſume humbly to ſue for more. Giue mee Lord and all that now are prepared for this
Matth.15 heauenly feaſt, *this day, our daily bread.* It is not good, O *my God*, to take the childrens bread and giue it vnto dogs, but though this be ſo, yet ſometimes the whelps doe eate of the crummes which fall from their Maſters table. Therefore albeit I am in thy houſe like a deſpicable whelpe, yet this day by thy mercy, let mee feed on the bread of thy children, and furniſh my ſoule with all graces which may make me worthily to taſte of thy

ſuppe-

supper. Giue me thy most abundant grace, that I may come to this my Redeemers bāquet, with such assured faith, profound humility, due reuerence, humble feare, feruent charity, constant hope, and thirsting affections, that I may there appeare to bee welcome vnto thee, and may receiue into my soule, all the fruits of this thy most heauenly Sacrament.

And because, O my sweete Father, Sauiour and Sanctifier, this is a seruice wherewith thou art well pleased, and by which thou conueiest vnto vs the bottomlesse Ocean of all thy mercies and graces; I will now powre out my heart further in thy sight: and because thy Sonne my Sauiour is omnipotent, I will for his infinit merits sake pray vnto thee for all men.

Be mercifull therfore, O Father of mercies, to the whole world and repleniſh it with thy faith and knowledge, turning the

Nations which are voide of faith to the knowledge of the truth in thy Sonne Christ Iesus. Turkes, Barbarians, Heretiques, Schismatiques, Idolaters, and the perfidious Iewes, compell them now at length to enter into the house of the Church. Let not so many millions created in thy image, perish: Let not that most precious bloud of thy Sonne be shed for them in vaine. I lament, O Lord, before thee, these my brethren thus estranged from thee, and the miserable condition wherein they lie intangled; and if I could, I would beleeue in their with all the vnderstandings of these people, I would loue thee with all their willes, and I would perpetually serue thee with all their strengths. But, alas, I can doe nothing but desire and lament, and powre out my laments and desires before thy great Maiesty.

Haue mercy, O Lord, vpon thy whole Church, increase in it the

the purity of faith, and cleanneſſe of ſanctification, and extend it by the labour of thy good and painfull ſeruants to the ends of the whole world. Behold with the eye of thy mercy, thy righteous ones, thoſe that labour more and more for a further meaſure of ſanctification, preſerue and increaſe in them true righteouſneſſe: Behold all miſerable ſinners lying and ſtinking in the puddle of their ſinnes, draw them vnto thee, and take them by a mighty hand out of that ſo miſerable an eſtate. Helpe, Lord, all thoſe paſtours of thy flocke, and giue them grace that both by word and example they may ſhine vnto all men, and their light may guide and direct others to ſaluation. O Lord, make them the ſalt of the earth, the light of this cloudy world, Cities placed vpon a high hill, and giue them grace not onely to aſpire vnto, but to attaine that purity of life, that zeale of thy

glory, which their place and dig
nity requires. O Lord, pou
out thy mercies vpon our Kin
and all other Kings and gouer
nours, nobles, plebeians, and a
the whole ranke of secular me
that call vpon thy name: deliue
them from their aduersaries;
ioyn them together in the peac
of thy Gospell, inrich them
with a zeale and care of obser-
uing thy commandements, that
they may liue as it becommeth
Christians and may obtaine that
eternall saluation to which they
were created. Forget not the
kingdoms & principalities of thy
Church, but make thē more potēt
then their enemies, giue victory
to their armies against the ene-
mies of thy faith, & in mercy be-
stow vpon them all necessaries
for the quiet and comfortable
passage of this mortall life.

I bring before thee, O Lord
my Parents, my Brethren, my
kindred, my frieds, humbly pray
ing thee to giue vnto them a
thing

things which thou ſhalt know to bee agreeable to thy will, and profitable to their ſaluation. I bring alſo into thy preſence, all captiues, impriſoned, ſicke, tempted, troubled, agonizing and wounded ſoules, and all ſuch as are in any extreame and grieuous neceſſity, that out of thy goodneſſe they may receiue liberty, health victory, conſolation, a happie death, and a full remedy and recouery of all their neceſſities and wants. Yea I humbly intreat thee O moſt mercifull Father, for all my enemies, that in all things thou wouldeſt be good vnto them: and that for the infamy which they haue caſt vpon mee thou wouldeſt giue vnto them honour: for detraction, a good fame; for hatred, loue, and for all the euils practiſed againſt mee, all temporall things profitable for this life, and in fine eternall ſaluation.

And now, O my God and

onely refuge, I come vnto thee for my selfe, and will declare before thee, my owne necessities and miseries, not that thou maist know them, for all things are open and manifest vnto thy eyes; but that whilst with mourning and griefe I pronounce them, I may kindle in my selfe the desires of thy mercy, and may draw from thee, the remedies of my griefe. I haue sinned, O Lord, beyond the number of the sand of the sea, my iniquities are multiplied against mee, and I am not worthy so much as to behold the heauens, because of the multitude of my sinnes against thee. Yet in confidence of thy sonnes merits, whose bloud was a sufficient ransom for the sinnes of the whole world, I begge for his sake, remission of all my sinnes, and to be clensed from all mine iniquities. Graunt vnto mee a sauing faith to hold fast on thy promises; a true repentance, that for the loue of thee, I may detest

detest all sinne; and a safe protection that I be neuer intangled in the snares of Sathan. Giue me true mortification of my iudgement, will, affections, and sences, least being deceiued by these which are euer prone vnto euill, I bee drawne from those things which are pleasing vnto thee. Giue me a true contempt of earthly things, that I may neither seeke for honours, nor hunt after dignities, nor desire riches or pleasures; but that I may place all my honour, all my treasures, all my delights in thee, who art the fountaine of all good things. Deliuer mee from all temptations and guiles of my inuisible enemies, but chiefely from them, that come vnder the vizard of good, least seeking after that which is good, I should be pulled away from the true good.

Grant, O my Lord God, that the faith which thou hast giuen me, may euermore bee preserued and increased in mee. Lighten

my minde with a supernaturall light, that it may know the diuine mysteries, and that it may more perfectly vnderstand those things which I beleeue concerning thee and thy Sonne. Grant me a firme hope, whereby I may altogether forget my selfe and may place all my cares in the bosome of thy prouidence, and that I may confide, that I shall onely out of thy mercy obtaine eternall life, and all things necessary to the attayning therof: giue mee perfect charity, whereby I may most ardently loue thee and my neighbours: giue mee a true resignation of my self and agreeable to thy will. Cheere vp my minde with the presence of thy goodnesse; pacifie my soule and conscience with thy peace: inkindle me with the zeale of thy glory, and saluation of my brethren: powre into me the affection of compassion whereby I may compassionate and condole the miseries of others, and according

to my weakeneſſe helpe them.

Perfect in me, O my Creator my vnderſtanding with prudence and diſcretion, that in all things I may hold a meane: giue mee a docible heart, that I may not frowardly perſiſt in my owne ſence and opinion: Stirre vp in mee a true feruour and heate, that I may not slackly and coldly, but moſt diligently ſerue thee: and adorne me with the virtue of attentiō & circumſpection, that I may take heed of the euils of my ſoule, which euery where daily lie in waite for me, and that I may doe nothing by my negligence which may bee leſſe acceptable and pleaſing vnto thee.

Perfect in me, O Lord, my will, by the power of thy righteouſneſſe, wherby I may willingly ſubmit vnto thy will, and may giue vnto euery one that which is his due. Subiect me to thy ſelfe by the power of Religion, and giue mee the vertue and guift of

praier that in all things I may seeke thy praise, & giue thee that worship which is due to thy great name. Giue mee a heart penitent for my sinnes, pious towards my parents, deuoute towards my betters, subiect to my gouernours, thankefull to my benefactors; affable to my friends, simple in deeds, and true in words. Such a heart, I say, as may imitate the heart of thy deare Sonne, and may euer offer vp vnto thee an acceptable sacrifice.

Perfect, O my good Father the irascible part of my soule, with the vertue of fortitude, so that in all aduersities I may carry my selfe as becommeth mee, and prest with the burden of affections, I may neuer be exorbitant from that which is right in thy eyes. Giue me a minde in magnanimity conspicuous, in things of my duety and thy seruice, through security, ioyfull, contemning the goods of this world

world for thy sake, sustayning all acerbities and sorrowes, albeit many and long enduring, and persuering constantly in that which I haue well begun. For it is the voice of thy Sonne, that not he who hath begun, and left off from his enterprise, but hee that continues to the end shalbe saued.

Perfect in me, O my God, my concupiscible faculty, with the beauty of temperance, whereby I may both flee all filthy things, and follow after honest and holy things, and in the care for my body, may onely haue respect to my necessity. Cloathe mee, O Lord, with abstinence and sobriety, that I may hold all due measure in eating and drinking; with chastity and shamefastnes, that I may keepe my body which is thy Temple, immaculate and cleane in his duty before thee. With meekenesse, and clemency, that by thy helpe I may restraine all indignation and anger. Cast not

not this my petition, O my God,
out of thy ſight, but giue me the
moſt excellent grace of humility,
that I may bee made the true di-
ciple of Chriſt thy Sonne and my
Lord, and may account my ſelfe
(as indeed I am) the moſt vile of
all others, and may truely con-
temne all the ſpendour and glory
of this world: giue mee in my
actions modeſty, in my tongue
ſilence and prudence, in the rule
of all things moderation, and
victory and conqueſt ouer all
kind of curioſities, that there may
be nothing in mee, that may dis-
pleaſe thy Maieſty.

Let all the guifts of thy holy
Spirit reſt vpon me, O Lord, the
ſpirit of Wiſdome and Vnder-
ſtanding, the ſpirit of Counſell
& Strength, the ſpirit of know-
ledge and Piety, and let the ſpirit
of thy Feare fill my heart, that by
theſe guifts I may bee made im-
moueable from thee, and may
grow vp to be a perfect creature
in Ieſus Chriſt. Of other guifts of
grace

graces which do not belong vn-
to ſanctification, giue mee ſo
much onely as may ſerue to the
ſaluation of my ſoule, and per-
formance of thy will. And grant
that I may bee imploied all my
life in ſuch buſineſſe as may bee
to the glorie of thy name & my
owne ſaluation. Giue me, O my
God, this grace, that in all the ta-
lents and guifts which thou haſt
giuen mee, I may neuer ſeeke my
owne but thy praiſe & glory: giue
mee of thy goodneſſe the guift of
perſeuerance, that by no ſin I may
euer be ſeparated from thee, but
vntil death and for euer may per-
ſeuer in thy grace. Giue me by
thy immortality and the moſt
bleſſed death of my Redeemer a
happie end of my daies in him,
and that after a good life in
thee, I may die the death
of the Righteous: take from
mee, the too much loue of this
life and the immoderate feare
of death: graunt that I may
ſo liue, that I may ſay with the
Apoſtle,

Phil. 1. Apoſtle, *I deſire to be diſſolued and to bee with Chriſt:* Giue me an inward light of the houre of death, that I may flee the flattering inticements of the world: giue me an inward ſauour of bleſſed eternity, that I may ioyfully forſake all tranſitory things: Giue me a true reſignation in thy moſt holy will, that I may willingly depart hence, when & how thou ſhalt diſpoſe: receiue my ſpirit cloathed with thy grace & loue, that for euer it may cleaue vnto thee: To conclude, take from me whatſoeuer may keepe me from thee, & giue me O Lord my Redeemer, moſt potent helps to liue holily and die happily. Theſe are my petitions, O my God, theſe are the deſires of my heart, which I pray & beg by all thy mercies & the infinit merits of thy Son, may be fulfilled, not onely in me, but in all my brethren vnto the worlds end, that we may euer pleaſe thee in this life, and inioy thy bleſſed preſence in the life

life to come. *Amen.*

Being thus prepared; for some good time, before the communion; it followeth, that coming into the Temple; thou shouldest cast downe thy selfe vpon thy knees; and prepare thy selfe further; inuocating the name of God thus: O blessed Trinity, my God and my Lord, I am now come to be partaker of all those heauenly riches of my Saiviours life, death and resurrection. 1. In confession of that supreme dominion which thou hast ouer all creatures, and of all manner of subiection which we haue towards thee. 2 In commemoration of the most bitter passion and death of Iesus Christ thy Sonne and my Saiviour, according to his commandement: saying, *As often as you doe this, doe it in remembraxce of mee.* 3 In thankfulnesse, for all those spirit riches conferred vpon vs by his most precious death. 4 In thankfulnesse for all his benefits, where-

wherewith he hath in this world magnified his Saints, and me his moſt vnworthy ſeruant. O moſt omnipotent Father I come to this thy true refreſhment of ſoules, confirme in mee by thy grace, all things which may make me worthily receiue the ſame: come vnto thee, that thou who art life it ſelfe, may by thy grace quicken mee; thou which art the light, may illighten me, thou which art the fire, may inflame me; thou which art the reſt may quiet mee; thou which art the purity may purifie mee, and thou which art ioy it ſelfe may reioice me. I humbly pray, by thy wiſdome illuminate me that I may worthily vſe theſe holy myſteries: adorne my ſoule with the ſeauen fold graces of the bleſſed ſpirit, that by thy infinit charity I may bee inflamed, to receiue worthily.

O my God: I come vnto thee, as ſmalneſſe vnto greatneſſe, as darkeneſſe vnto light, as vn-

cleanneſſe

cleanneſſe to holineſſe, as infirmity to power, as the creature to his Creator: O make mee great in thy eies, turne my darkenes into light, my vncleannes to holines, my infirmity to power: & shew thy ſelfe in mee as a moſt wiſe and potent Creator, ſo a moſt wiſe and louing Recreator and Redeemer: I am moſt vnworthy to receiue ſo great fauours, I confeſſe, altogether vnworthy, because I haue euer offended thee and paſt by al thy cõmandements vnworthy, becauſe I haue euer ſlightly & negligẽtly ſerued thee: vnworthy, becauſe I neuer fully & with all my heart loued thee: vnworthy, becauſe I am but duſt and aſhes, nay very filth (& if any thing be worſe) worſe then that. I come vnto thee whom the heauen of heauens is not capable of, how much leſſe this houſe? I come vnto thee who art the cõmon Father of Men and Angels, and who will not reuerence his Father? I come vnto thee, who art

art the Lord of all creatures: &
who will not doe homage to
such a Lord? I come vnto thee
as to the Father and Lord, whose
honour I haue contemned,
whose sonnes and brethren, I
haue not once, but often bo
by word and example smitten
and who will not tremble to
stand before him so offended? I
come vnto thee my Lord, whose
seruant I haue smitten: vnto thee
my Father, whose Sonne I haue
slaine: I smit him by word, I
slew him by example, and shall I
not feare such a Lord, and reue-
rence such a Father? Yes surely:
but yet as I come with feare, so
will I come with hope, as I come
with reuerence, so will I come
with confidence. For thou hast
appointed thy Sonnes bloud
whom I haue slaine, to be the on-
ly soueragin antidote, & heauen-
ly remedie to heale my wounds,
and this thy blessed Sacrament
to be the Cabinet out of which
I must take that sacred plaister.

For

it is the bloud of Ieſus Chriſt Sonne, that cleanſeth vs from ne. He is the bread of life, that eateth of it ſhall neuer These words indeed, are and Life: they giue Spirit my wounded ſpirit, and into my dead ſoule. O looke thy ſeruant, that I may bleſſe mee with the guift a faith as that out of my may flow riuers of water of Amen. 1.Io.1. Io.6.

How to giue thanke after the Lord Supper is receiued.

were very abſurde to re- ſo vnſpeakable a gift, and returne thankes: if after , reſt from buſineſſe and yment be neceſſary for the of man, that the naturall may concoct the meate, & it into the nouriſhment of dy, much more neceſſary (this feaſt being ended) diſtractions and buſineſſe, that

that the benefit of this Sacrament may come vnto vs, and that it may diffuse his vertue & strength into our soules. But who will be so ingrate, as to passe by such an so greate a benefite without thanks? who is so colde, as that hauing tasted meat, so reeking hoate with loue, doth not also himselfe waxe hoate? surely that were a signe either of spirituall death, or of stupidity disposing vnto death. After the holy communion if thou doest not feele some spirituall refection, it is a signe of spirituall infirmity or death. Doest thou put fire in thy bosome, and feelest no heate? or hony into thy mouth and feelest no sweetnesse? how then canst thou eate and drinke at this heauenly Table, and not be drunke with the plesures of Gods house? therefore let vs learne of others who haue receiued small fauours with thankfull hearts, to take this great benefite with no lesse thankfulnesse.

Whe

When *Boos* perſwaded *Ruth* gleane the eares after his ſer-uants, he ſaid vnto her, heareſt not, my daughter, goe to none other field to gather, neither goe from hence, but abide with my maydens: let thine eyes be vpon the field that they doe reape; and goe thou after the maydens: haue not I charged the ſeruants that they touch thee not? beſides, when thou art a thirſt, goe vnto the veſſels and drinke of that which the ſeruants haue drawne. Of his benefit with what thankfulnes doth ſhe repay it? ſhe fell on her face, and bowed her ſelfe to the ground, and ſaid, how haue I found fauour in thy ſight, that thou ſhouldeſt know me, ſeeing I am a ſtranger? but thou art called not by a rich man, but by God, not to gather eares, but to eate the bread of life, not to drinke water of no value, but to drinke the pretious bloud of the Lord: art thou inuited? with what great humility, what great

great zeale, what great affect-
ons of loue ought'st thou to gi-
thankes for this benefit? E-
inuiting her Lord *Ahasuerus* t-
a banquet, hee so esteemed it, t-
he said vnto her, *What is thy p-*
Est. 7. *tition* Ester *that it may bee g-*
thee? And what wouldest thou h-
to bee done? Albeit thou aske-
one halfe of my Kingdome it sh-
bee giuen thee. Out of doub-
here is greater cause (without a-
comparison) of thankefulnesse
for there the handmaide inuite-
the King, but here the King in-
uites his vnprofitable seruant
there are earthly cates, here a-
heauenly viands: from the ban-
quet proceeded the death of a-
enemy, and temporall safety, bu-
from this ariseth the destructio-
of sinnes and spirituall saluatio-
Who thē is it, that admitted to
magnificēt a feast, doth not offe-
vnto God, so inuiting him n-
onely a part of his heart, but t-
whole heart and whatsoeuer h-
is or hath? Who is it, that do-
him

not all duties of loue and
ie? What did *Dauid* with 2. Sam. 9.
boſheth that he might ſhew
rds *Ionathan* his father? did
ee promiſe him all fauour?
he not reſtore vnto him the
gs that were *Saules*, and com-
ed him to eate meate at the
s table: And what anſwe-
Mephiboſheth? Who am I thy
nt that thou ſhouldeſt
pon ſuch a dead dogge as
? Behold, what God hath
for thee, euen wonderfull
gs: he hath giuen thee many
rds, hee hath left thee a diſ-
ury and moſt rich recon-
y of all graces, the bleſſed
ment; hee hath giuen that
h to eate and his bloud to
. And what wilt thou do
him? Wilt thou bee vn-
full of ſo many and great
s contained in one Sacra-
? Wilt thou forget the Sa-
e of praiſe and thankſgi-
? Wilt thou goe from this
e by and by to thy worldly
im-

imploiments? the Lord complai
Luk. 17. of those ten leapers whereof b
one returned to giue thanke
where are the nine? and that wo
thily, for nothing is more damn
ble then vnthankfulnesse. A
what complaint will hee take
of thee, if thou receiuing, no
corporall but a spirituall heal
shall either returne no thanks,
very cold ones? and so great
gueſt being left alone and vnfa
ted, shalt betake thy selfe pr
sently to the cares of the worl

It is the duty of all holy m
as soone as they haue tasted th
heauenly feast, to recognize th
great benefit of it, and to giu
God immense thanks for it. Ho
Dauid may seem to haue prophe
sied the same: all such as are
haue eaten and worshipped: a
they that goe down into the d
shal kneele before him. And wh
are these fat ones of the earth
are they not the righteous a
holy men, which in this wo
possesse the true riches, and
fat

fined with celestiall cogitati-
ons, and enioy the most pure
easures of the spirit? Who are
ose that go down into the dust?
is not the humble in heart, who
e contempt of themselues fall
owne vpon the earth, and
ke themselues inferiour vnto
? These doe first eate, that is,
e the misteries of the body
d bloud of Christ, & presently
ise the Lord and adore him
h thankefull hearts. I doe no
ng vnto this place of the
, in expounding it thus: for
worthy & learned men long Bas.
haue so vsed it. Thou there- Theod.
e that coueteſt to imitate
e fat ones of the earth, and
be partaker of their good
gs, doe not thou separate the
gs which the Spirit of GOD
ioyned together; eate and
e: receiue the benefit and
e least returne, though
sufficient yet such slender
ules as thou art able. Say
h the same Prophet, *vnto thee* Psal. 56.

will I pay my vowes, vnto thee [illegible]
I giue thankes. Where wee re
thy vowes are vpon mee, O Go
render praiſes vnto thee. T
vowes, my God, and thy deſir
or thoſe which thou deſir
from this thy creature, are
farre off, I can eaſily haue the
they are ready without mee,
haue them within my ſelfe, whic
are praiſes and thankefulnes
which for ſo great a benefit,
will anſwere thee.

Being with ſuch cogitations
as this, ſtirred vp; thou muſt ſe
ſome halfe houre, or as tho
ſhalt thinke fit, get thee int
ſome priuate place, and beſtow
thy ſelf in giuing of thanks. An
if thou haſt not better of thine
owne, or be one of them wh
being acted and lead by the Sp
of God, need no preuention
meditations; thou maiſt vſe th
ſeauen meditations, which m
be aſſigned to euery day of th
weeke.

1 Meditation. 1. Behol
Chri

Christ Iesus thy Sauiour in thy heart by faith, as a most potent King and thy selfe, as one guilty of many sinnes, standing before him, and desiring mercy.

2 Giue him infinit thankes. 1. That he hath beene pleased to giue thee so great a pledge of his loue as to be present at this holy Sacrament, not as a Iudge punishing thy sinnes: but as a most louing Father and King, pardoning thy offences. 2. That with so great fauour hee hath heard thy praiers put vp with such a contrited heart and lips. 3. That he would condiscend to dwell in that fowle and vnprepared house of thy heart.

3 Detest all thy sinnes before him: conceiue a hearty sorrow for them, and humbly begge pardon of him.

4 Loue him with thy whole heart: namely so; as that thou haue a firme desire and purpose, that thou wilt doe nothing that is contrary to him; that thou

wilt doe nothing that is contrary to him; that thou wilt loue nothing but what in act or vertue tends to him, and that thou wilt preferre him before thy selfe and all other things.

5 At the last aske of God seauen gifts, which some do conceiue the blessed Virgin did dayly begge of God. 1. An effectuall helpe, that thou maist in some measure performe the commandement of the loue of God. 2. That thou maist constantly loue thy neighbour, & euery holy thing which he loueth. 3. That whatsoeuer euill he hateth, thou also maist hate the same. 4. That thou maist be adorned with humility, chastity, contempt of the world, and al other necessary graces. 5. That he would make thy minde & thy body a worthy temple and habitation for himself. 6. That at length after this mortality being don away thou maist for euer enioy his most blessed presence, & maist with the eies of thy

thy flesh clearely see his most ho-
humanity and with the eies of
thy minde behold and possesse
his diuinity. 7. That in this tem-
ple, and in all other temples and
places throughout the whole
world, he may receiue all due &
worthy reuerence, acknowledge-
ment, honour and praise.

2. *Meditation.* 1. Behold Christ
thy Sauiour in the midst of thine
heart: as thy Lord, who redee-
med thee with the price of his
blood: and thy selfe as his ser-
uant, who by a new conceiued
horror wouldst returne vnto
him; desirous in all things to
please him.

2 Giue him immense thanks.
That he wold be present at the
Sacrament, & as a Master would
possesse the habitatiō of thy hart,
& compose with the gift of mor-
tification, the multitude of thy
affections. 2. That with such
affections, receiued the petitions
of this runnagate seruant. 3. That
being King of kings, whom the

heauens cānot receiue, yet vouch-safeth in admirable manner, to dwell in the base cottage of his vnworthy seruant.

3 Desire that at the presence of thy Lord, the house of thy heart may be quiet and in peace. And resolue with thy selfe that thou wilt mortifie thy iudgement, will, affections and senses, and cast away whatsoeuer shall displease him.

4 Loue him with all thy soule, which thou shalt doe, if thou doest submit thy life vnto him, if onely thou wouldest haue life and wouldest keepe it, that it might obey him; if thou dost direct all thy cogitations, desires, words and workes to his good pleasure.

5 Thou shalt aske of him those seauen things in the Meditation.

3 *Meditation.* 1 Behold Christ thy Sauiour in the midst of thy heart as thy Master, who teacheth thee the way of

tion, and giues grace to performe what he teacheth: and thy selfe as his disciple, who for thy great negligence hast learned little or nothing of him.

1 Giue him infinit thankes. 1 Because he would be present at the Sacrament, that as a most wise Doctor he might teach thee the way of perfection, and instruct thee in things to be done and omitted. 2 Because with so great mercie hee hath heard the petitions of his Disciple, craving heauenly knowledge. 3 Because the Master of Angels and Lord hath deigned to remaine in the lowest ranke of thy polluted heart to teach thee.

3 Blush before him, because thou art so estranged from his Doctrine, and art so silly a scholler in the imitation of him. Resolue also with thy selfe that thou wilt forsake all created things both in thy vnderstanding and affection, and wilt wholy cut off all inordinate loue of the

creatures from thee.

4 Loue him with thy whole minde. Which thou shalt doe, if thou resolue to clense thy spirit from euery thing that may displease him, if thou purpose to adorne it with vertues, if thou do continually adhere vnto him, in thy memory, vnderstanding and will; if thou dost labour for tranquillity of the minde that Christ himselfe may dwell in thy heart.

5 Aske of God, those seuen things before remembred.

4 *Meditation.* 1. Behold Christ thy Sauiour in thy heart as thy most faithfull friend who hath aduanced thee his owne workemanship, and his owne vassall to his familiarity and friendship: and thy selfe as friend at the table, or rather an hireling, who when thou receiuest comfort, then louest him, but being beaten for thy amendement, waxest cold in loue.

2 Gi

1 Giue him imnenſe thankes. Becauſe hee would bee pre- at the Sacrament, that hee ght viſit thee being made friend by grace, and that might talke with thee words eeter then hony. 2. Becauſe h ſo louing eares hee heard petitions of his friend, beg- perſeuerance in friend- 3. Becauſe as a moſt friend hath determined to ll by grace in the con- e of his moſt poore friends

Conceiue ſhame and griefe; owne nakedneſſe, who art ed of vertues, and couered h fordid rags of vices: kindle deſires of vertue, eſpecially as thou moſt needeſt: aske inſtantly, and exerciſe ſome them with internall acts as e and place will ſuffer.

Loue the Lord thy God with thy ſtrength. And that thou doe, if thou doeſt offer vn- God the powers of thy ſoule

and also the sences and instruments of thy bodie in the vnion of his powers and sences, and determinest to vse them euerto his seruice.

5 Begge of God the seauen graces aforesaid.

5 *Meditation.* 1. Behold Christ thy Sauiour in thy heart as thy elder brother, and the first borne of many brethren, who hath reconciled the enemies of his eternall Father vnto him, and made them his brethren: and thy selfe as a little brother, worthily the least, or rather vnworthy of such a name, because thou art both in life and manners most vnlike vnto him.

2 Giue thankes. 1. Because he would please to be present at the Sacrament, that he might not call thee an enemie, but might acknowledge thee for a brother & might deuide with thee his fathers inheritance. 2. Because hee would heare with so great loue, the petitions of his brother

vnlike him in manners, and by the coldneſſe of conuerſation, affecting him with tedioufneſſe. 3. Becauſe the firſt borne ſonne of our heauenly Father reigning now in heauen, did not abhorre the baſe and obſcure dwelling of his brother remaying in exile; but was pleaſed to dwell in it.

3 Obſerue thy ſelfe to bee diſtanced from ſo louing a brother, and complaine of thy miſerie, wiſh ardently by praier his inward familiarity, and propoſe vnto thy ſelfe that all things neceſſary to obtaine this guift are to be performed of thee.

4 Loue him, with all thy power, which thou ſhalt doe, if thou doeſt effectually propoſe to faithfully performe it that with all thy indeauour, thou wilt be obedient to all euill and perſue all that is good.

5 Thou muſt aske thoſe ſeuerall things before named.

Meditation. 1. Behold thy Saui-

Sauiour Christ in the midst of thy heart; as a most pious Father who begate thee on the cross not with pleasures but sorrows, and thy selfe as the prodigall sonne returning from a farre countrey, after thou hast wasted all thy Lords goods with vicious liuing, and knoweſt thy selfe to stand in neede of his goods and mercy.

2. Giue him infinit thanks. 1. Becauſe hee vouchsafed his presence at the Sacrament, that hee might claspe thee in the armes of his loue, being his forlorne and caſt away sonne returning vnto him from a most barren land, namely from thy selfe. 2. That with so much pity he would receiue the petitions of his most vnthrifty and disobedient child, begging pardon of him. 3. Becauſe a father most worthy of infinit loue, would not only receiue into his houſe a most vngracious child, but also would dwell euen in the dung-hill of

his filthy breast.

3 Being placed before him, inwardly desire & beg of him true sanctification: that being clensed from sinnes and adorned with all vertues, thou maist cleaue vnto him cõtinually both in vnderstãding and affection, & by perfect faith and charity maist liue of him, through him, and for him.

4 Loue him with all thy might; so that for him thou despise thy life (if need be) the health of thy body, riches, pleasures, and honours, and accustome thy selfe to liue without the creatures.

5 Begge the seauen abouesaid.

¶ *Meditation.* 1. Behold thy Sauiour in the midst of thy heart, as thy most sweet bridegroome, who loued thy soule, not because worthy, but because hee would, and so pleased his owne goodnesse: and thy owne soule as his spouse ioyned vnto him by the bond of marriage, and allured & inuited to him, by infinit benefits bestowed.

2 Giue

2 Giue him infinit thank
1. Becauſe he was pleaſed to
preſent at the Sacrament, that
might ioyne thee ſpiritually b
inſeparably vnto him, and migh
cheriſh the with the ſweete im
bracements of moſt chaſt loue
2. Becauſe hee heard the intrea
ties of a moſt faithleſſe ſpouſe
begging his fauourable aſpect
and imbracing. 3. Becauſe hee
hath decreed for euer to dwe
with thee in thy boſome, as in
bed of all other moſt deſirea
him.

3 Raiſe vp thy affection to
wards eternall glory, and com
pell thy ſelfe feruently to deſi
it, and to bee tranſported fro
this miſerable world: and ſa
to him as to thy husband,
Can. 1. *mee, thou whom my ſoule lo
where thou feedeſt, where thou lie
noone.*

4 Here gather together
the affections of loue: and lo
the Lord thy God, with all
heart, with all thy ſoule, with

thy minde, with all thy powers, with all thy ſtrength, and with al thy might.

5 Aske of God thoſe ſeauen former petitions.

This forme of thankeſgiuing if thou likeſt not, vſe thy owne iudgement in ſome other. But ſure thou omit not this due-tie. For the ſinne of vnthankefulneſſe is of all other ſinnes the moſt daungerous, albeit thou ſhouldeſt receiue, but verie ſmall benefits: but receiuing ſo great and ſo vnſpeakable benefits (eſpecially this whereof no man can account the worthineſſe) it were moſt intollerable not to giue thankes.

And for this cauſe, is it, that thou receiueſt not the mercies thou often deſireſt, becauſe thou haſt beene ſo vnthankefull for this ſo great a benefit ſo often receiued. For as that deuout father writeth, *Wee ſee many at this time aske with great importunity thoſe things they know that they want, but* Ber.

but we know very few that haue giuen worthy thanks for benefits receiued. It is not reprehenſible that wee inſtantly doe aske, but ſurely it denies the effect of the petition, when we are found vnthankefull. And happily this may ſeeme to be clemency to deny to the vnthankfull that which they aske: leaſt it might fall out vnto vs, that we ſhould be iudged ſo much more grieuouſly, by how much wee haue been found more vnthankfull for benefits heaped vpon vs. Therefore in this caſe it is a point of mercy to withdraw mercy; euen as it is a point of anger and wrath to ſhew mercy, namely that mercy, of which the father of mercies ſpeakes in the Prophets: Let mercy be ſhewed to the wicked, and hee will not learne righteouſneſſe: therfore let vs bee euer thankfull for this ſo great a benefit, and neuer ſuffer it to paſſe away with out ſome notable thankfulneſſe of heart for it.

Iſa. 26.

7. O

Of the ſtudie of Chriſtians and how they ſhould profit in learning.

THere is no man but knowes Idleneſſe to be the maine e- of all vertues: therefore the Chriſtians labour be to him off, and ſhut him out ores. It is not by Idle- or ſleepe, that the reward obtained, as one ſaith. *As* Ambr.
no worke proceeds from ſleepes, ſo there is no but loſſe comes of Idleneſſe. Eſau loſt the bleſſing of night, becauſe hee had ra- haue meate gotten to his then ſeeke it. But painfull found fauour with both his

Therefore, in all thy ſtudies readings which thou doſt take for increaſe of thy wledge, labour to bring with a right intention, and a ſcope, vnto which all thy know-

knowledge is to bee directed
Thou must not learne or read
that thou maist become renow-
med amongst men, not that tho
maist bee instiled a learned m
not that thou maist bee hold
for a great man, not that tho
maist steppe vp into the chief
Pulpits, and Chaires of Doctor
not that thou maist gaine pre-
ferments in the Church or poli-
cy: because to learne to this en
is great vanity. Thou must no
learne, that thou maist satisf
the appetite of knowing if tho
maist know new and subtil
things, that thou maist onel
fill thy vnderstanding with th
knowledge of excellent thing
for this is vaine curiositie. B
learne thou, that thou m
please God, that thou maist a
commodate thy selfe to his go
pleasure and the prescript o
obedience: that in know
God better, thou maist more
dently loue him and more
uently serue him, and more
ligent

ently performe the duties of
calling wherein God hath
ed thee. A blemish in any
ment is vncomely, but in a
pretious garment of silke,
stly stuffe, much more vn-
ely: so a prepostrous inten-
in euery labor of man is dis-
mendable, but in the gay-
of knowledge is much
intollerable.

The great daunger of such as
their studies to such vaine
, the wise man well de-
: *His meate in his bowels* Iob.20.
rned; the gall of Aspes is in
midst of him: hee hath deuou-
stance and shall vomit it: for
shall draw it out of his belly.
knowledge is as bread,
reby wee refresh the minde,
ich shall be turned into gall
wee direct it to vanity and
bition. And the learned doth
vomit it vp, when from his
and barren heart he powres
, without all profit either
himselfe or his hearers. And

it

it shalbe drawne out of his be-
ly, when the labour of such a fo-
lish man is left without rewa-
because it is not approoued
his maker. This sence I m-
not bee said to feigne, for a g-
learned father auoucheth it,
Greg. ing, Bread not vnfitlie is ta-
for the vnderstanding of
Sacred Scripture, which re-
fresheth the minde and gi-
strength to doe good work-
and of-times euen Hipocri-
labour to bee instructed in
misteries of GODS Ho-
worde: yet not that they mig-
liue by them, but that they mig-
appeare to other men how lea-
ned they bee. His bread
his belly shall inwardly bee tur-
ned into the gall of Aspes; be-
cause, whilst hee gloried of
knowledge of the Law, h-
turnes vnto himselfe, the dri-
of life into the cuppe of poi-
and dies a reprobate, where-
hee seemed to be instructed
to life. Nor doth this va-

fall out, that often the Hipo-
e, whileſt hee labours to
e to know the Word well,
the iuſt Iudgement of Al-
tie GOD being blinded,
naughtily vnderſtand that
word, which hee wickedly
e after.

hat whoſoeuer of vani-
nd curioſitie labour to
e, doe not onely faile
e illuminated in the know-
of the Truth, but are
wlie blinded that they can
come to the knowledge
truth: Seeing hereby the
of man is ſo caried away,
drawne out of it ſelfe, in
ering of the impertinent
, that it cannot returne
the circumſpection of it
; and ſo make the moſt
ent inſtrument of Vertue,
ledge, to bee the ruine
ſtruction of Vertue.

Wouldeſt thou vainely haue
knowledge ſet a broach with
? But yet heerein thou
ſhalt

ſhalt not become glorious:
cauſe God caſts downe ſuch
exalt themſelues, and bri
them into great contempt.
thou ſatisfie thy curioſity an
much deſire of knowledge
whilſt thou deſireſt to kno
ly for knowledge ſake, thou
hurts thy conſcience, and
the true knowledge whic
fects and mooues thy will. T
fore in knowledge, ſeeke
thing but God, and in the a
ſition and vſe of it, labour
pleaſe the fooliſh world be
wiſe God.

The ſtudies which
from ſuch a holy intenti
eaſily bee ioyned with
which are two ſiſters th
at once bee laboured in.
cauſe knowledge witho
tue is little or nothing
and vertue without kno
lame. Therefore let thy
ledge be full of vertue,
vertue ſeaſoned with
ledge that thou wander

way of vertue. But yet there
are care to bee had of vertue
knowledge, which being
nd of knowledge, muſt haue
irſt and chiefeſt place in
heart and care. Therefore
muſt neuer for the attay-
of knowledge omit the
s of vertue. The workes
ertue make vs holy, but the
e of knowledge onely
e vs learned. Therefore
ctity is to bee preferred be-
ſcience. If after many yeares
thou haſt profited ſo much
n become moſt learned,
haſt not profited in vertue
humility. Oh how fooliſh
ion, how little worth, how
eable, who haſt not onely
d thy age but all thy ſub-
e with harlots, and haſt caſt
thy ſpouſe, moſt worthy of all
e? For what is knowledge
t vertue but a harlot?
e doth it, but eate vp the
gh of thy minde, and with
finity of vanity, conſume
all

all the actions of thy life ? ho
vnhappy art thou that w
Psal.36. not vnderstand to doe well
hast imagined mischiefe vpo
bed, thou hast set thy selfe i
good way, nor dost abhorre
thing that is euill. Is not th
meditate iniquity to learne
works of God, not to verify
vanity ? is not this, not to p
mans selfe in any good way,
direct the way of knowledge
therwise, then to the seruice
God? Is not this to imbrac
lice, to wax proud of knowled
Ber. and from that which was gi
to humble vs, to be daily m
and more puffed vp ? it is the
fore euident, that dignity wi
out knowledge is vnprofitab
but knowledge without ver
damnable.

That therfore thy knowle
may not damne thee, nor
thee poore and miserable, i
it with vertue, and to this
onely labour to get knowle
that euery day thou maist

...ble better, and as thou grow-
...more learned, ſo thou maiſt
...ow vnto a greater meaſure
...ctification.

Onely forget not this: that
...more, thou begin thy ſtudy
...reading with praier vnto God 1. Sam. 2.
...his the God of knowledge,
...hom the cogitations of the
...re are prepared; this thou
...t learne of that godly fa-
...r who moſt often did ſo Auguſt.
...rch out the truth, as if ſpeak- Conf. c. 12
...with God, and demaunding
...im, and as it were wringing
...him by praiers the ſolu-
...of doubts. For ſearching
...the Nature of time, hee is
...inſtant with GOD: my
...e burned within mee, to
...e that moſt implicate and
...plicable ænigma and ſecret;
...my Lord God, my good Fa-
...do not ſhut it from me, I be-
...h thee for Chriſts ſake, doe
...hut out from my deſire theſe
...ll yet hidden things, O
...rd, but through the aſſurance

of thy mercy, let them appear vnto me.

Whom ſhall I aske concerning theſe things, and to whom may I more profitably confeſſe my vnskilfulneſſe then to thee vnto whom my inflamed bowels dies of thy Scriptures are not grieuous nor diſpleaſing? Giue that which I loue, for I loue and euen that thou haſt giuen mee. Giue good Father, who truely knoweſt to giue good guifts to thy ſonnes. Giue, because I haue vndertaken to know thee, and it is a great labour vntill to mee, vntill thou openeſt.

For Chriſts ſake I beſeech thee, in his name who is the Holieſt of holies, let no man reproue mee. I haue beleeued and therefore haue I ſpoken. This is my hope, vnto this doe I make haſt, that I may contemplate the delights of the Lord. Behold thou haſt made my daies olde, and they paſſe away, and how know not, and wee ſay, a

a time; and times and times. ow long hath hee ſpoken this, long hath he done this, and how long time, that I haue ſeene. And this fillable hath uble time, that ſimple briefe ble. Wee ſay theſe things, heare theſe things, and wee derſtood, and doe vnder- : moſt manifeſt and moſt are theſe things, and yet the ſame things, are too hid, and there is a new in- on of them. If therefore beſt thus come to learne, doe thus importune God, ſhalt much profit in all thy s of learning.

Of the examination of the conſcience before dinner.

Ere I purpoſe not to bee long, becauſe hereafter a fit- ce will offer it ſelfe to de- the neceſſity and profits of exerciſe. Yet thus much let ay, that it helpeth very much

to the acquiring of the purity
the heart and conſcience; for
the cloath which is often waſh
ed, is ſo much the cleaner, ſo
conſcience by ſuch examina
becomes ſo much the purer,
how much it is examined of
Therefore if the commodity
time will ſerue thee, a little
fore thy dinner, diſcuſſe thy ſelf
thus; Conſider the ſtate of
minde and body, what is a
ing, what it hath profited,
hinders thee to profit. And
thou maiſt meete with it,
by declyning or reſiſting, or
uerning, or tolerating ſom
thing.

Search into thy ſelfe ho
thou haſt ſpent that morn
how thou haſt walked
God, that thou maiſt repent
of that wherein thou findeſt
haſt offended. Take an acc
of thy ſelfe, and as a iuſt
wring from thy ſelfe a reaſo
euery fact, ſaying, Why
I wounded my brothers

hy haue I raſhly iudged my
rother? Why haue I contem-
GOD? Why haue I beene
gry without a cauſe? Why
e I murmured, that euery
g hath not fallen out to my
y? Thus muſt wee diſcuſſe
ſelues for our morning
es, inquiring alſo how wee
ſed the laſt night, and how
e failed in any good duty.
s if a man doe order his
es, hee ſhall grow from
ength to ſtrength, and ſhall
e GOD of gods in Sion.
is thing that good father Ber.
well, who vpon thoſe words
the Prophet, Let vs ſearch
waies, ſpeakes thus: In
thing let euery one iudge
ſelfe to haue profited, not
hee ſhall finde in himſelfe
hee may worthily repre-
de, but when hee may iuſt-
reprehende that which hee
not finde in himſelfe.
haſt thou not in vaine
ched thy ſelfe, and if thou

haſt obſerued that thou haſt need
againe to ſearch thy ſelfe, and ſe
often hath not thy inquiſition de-
ceiued thee, as often as thou ſha
thinke, that it is to be iterated an
renewed.

9 Of *our behauiour at dinne.*

THere is no doubt the houre
of our refection is compaſ-
ſed with no few daungers: fo
often the delicacy of the fire
makes vs ouercharge the ſto
macke with too much, and ſo
blunt the edge of the ſoule an
the minde, and fall into many an
grieuous ſinnes. Therefore it
behoueth vs herein, to bee mo
circumſpect, leaſt, whilſt were-
freſh the body for the health
the ſoule, we looſe the beauty
glory of the ſoule.

Firſt therfore, thinke with th
ſelfe, how vnworthy thou ar
theſe bleſſings, how many gr
ſinnes euen ſince the laſt m
thou haſt committed, how cold

negligently thou haſt ſerued
ed, wandring ſo many waies
of the rule of righteouſneſſe,
lift vp thy minde vnto God
ring thy ſelfe, that GOD
uldnot haue thee to eate for
pleaſure, but for neceſſity,
that thou mighteſt bee the
er inabled to ſerue him and
e workes of thy calling.
This done, power out thy
er vnto God to giue thee
e that vnto this end, thou 1.Cor. 10.
eate, and that all may bee
to the glory of God.
ter thou haſt bleſſed the
prouided for thee, thinke
thy ſelfe that theſe things
giuen thee, as out of Gods
s and bounty vnto thee;
Chriſt euer before thee, and
as if thou eateſt before him:
n thou eateſt, let not thy
ole man eate, but be atten-
either to that which is read,
re be any thing read, if not,
ke of God, and ſomething
re edification. That both thy

inward and outward man ma
be refreshed.

Despise not any thing that
set before thee, nor yet compla
if any thing bee awanting: for
is the custome of children a
men of ill condition to co
plaine, and striue about the pr
uisions, ill preparations of the
thinke thy selfe vnworthie
Gods benefits and so shalt tho
neuer bee greeued at small de
fects. Thinke also that ma
more worthy in Gods sight the
thou art, would bee well pleas
with worser cates, and woul
thinke the things which thou re
iectest, to bee great delicacies
And euer bee mindefull to leau
something for the poore mem
bers of Christ: for Kings ha
euermore enough to eate, a
to leaue to their seruants. A
if thou seruest GOD, th
art a King, for to serue GO
is truely to reigne: Therefo
thou must euer haue this hono
to leaue something for Chri
a

and that not of the worſt, but of the beſt, leaſt Chriſt ſhould refuſe it.

Laſtly ſeeke not after delicate diſhes for thy taſte, but leaue them for gluttons and Belly-gods: and conclude all with thankſgiuing vnto GOD who hath ſo liberally and louingly fed thee being ſo vnworthy. For it is neceſſary that euery man know whose bread he hath eaten, that he may giue him thankes for it. Tell mee if thou ſhouldeſt giue money to any man, the thing hee needed, wouldeſt thou not expect, that hee ſhould giue thee thankes? and if hee ſhould not, would-ſt thou not note him, for an vnthankefull perſon? So GOD daily feedes vs, expects wee ſhould thanke and praiſe him for his guifts. For this is the reaſon of diuine benefits, that when wee are refreſhed, wee ſhould confeſſe we tooke it well. But if receiuing the guifts of GOD, wee ſilently and vnmindefully

fully passe them ouer, we shall be
defrauded of the vse of them, a
ingrate and vnworthy, that
by calamities comming vpon
we might bee prouoked to
God whom by his benefits
haue not knowne, and by adu
sity might be prouoked to
who in prosperity haue not
uen thankes for the things
enioy.

2. *The exercises of the Euen
or later part of the day, wh
we cast into these three
lowing.*

1. THat we bestow some c
taine time, as our necessa
occasions will giue leaue, a
dinner, to read some part
Scripture, or other godly boo
in which we are not too much
seeke knowledge of spiri
and heauenly things, as the t
relish, and affection of th
Thus euery day somthing is
swallowed downe into the

our memory, which may more
infully be disgested, and again
ng called vnto memory, may
mer bee ruminated, chewed,
l meditated, which may agree
h our purpose, profit our in-
tion, and may so hold and
nise the minde, that it may
bee carried away with by
ers.

Nor are wee to thinke, that
kinde of exercise is prescri-
onely to the vnskilfull and
e, but euen to the wisest and
perfect. The learned stand
le of it, if not, that they
now things new, yet that
may mooue and stirre vp
selues, to performe the
g they know. Wee know
things with a barren kinde
owledge, which being read,
ffect the will, and from af-
on doe not onely mooue
to knowledge, but also vn-
tion.

Nay euen the most perfect and
erate man stands in need of
this

this exercise, because no man can be perfect, but that hee may bee further promoted. And reading puts into a man, greater desires of a larger measure of holinesse, and shewes him higher degrees of it. This lesson is taught by the wise man, as well to the learned, as vnto other

Pro. 1. *A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsailes.*

And who are wise men but the Learned? Or of vnderstanding but the perfect, and Sanctified? And yet euen these by hearing shall grow to a greater measure of knowledge, and a larger taste of Heauenly wisdome.

This dayly practise of reading for an houre, or so much as the duties of thy calling will admit, doth as a mistresse reueale vnto thee, the sence of sacred Scriptures, this as a candle, or most resplendant star

…th illuminate the vnderſtan-…ing, this as a nurſe teacheth the …fants to ſpeake in the Spirit, …ining and inticing them to …yer and Meditation, this as …e kindles the chaſte affec-…ons of Diuine loue, and in a …rde, this as a Schole-ma-…r doth collect our heart, and …arne it from vaine & fooliſh …ractions andcogitations. Let …e aduiſe of that good Godly …ther euer bee had in memory; …hich is this: That thou ſo doe …ke the Scriptures, as that …u euer remember they are …e words of GOD, who doth …t onely commaunde that his …ll ſhould bee knowne, but …o fulfilled. For it profits no-…ing, to learne things to bee …ue and not to doe them.

Thou ſhalt then moſt excel-…ly vſe the reading of Scrip-…es, if thou doſt ſet it before …e in ſteade of a Glaſſe, that …ere the Soule may looke e-…n as it were vpon its owne

Ier. ep. 1. ad Demet.

image

image and face, and may both
correct the foule blemiſhes, and
alſo may better adorne and deck
the things that are beautifull. Le
praier often breake the courſe
reading, and the gratefull vici
ſitude of ſome holy exerciſe
worke, euermore inkindle
ſoule cleauing vnto God. Le
thy reading bee temperate,
which let not laſſitude and wea
riſomneſſe, but counſaile put
end. For as immoderate faſ
and watchings are truely acc
ed of intemperancy, and doe b
their exceſſiueneſſe bring
paſſe, that afterwards, wee
not be able to doe theſe thing
in any meaſure, ſo the intem
perate labour of reading is re
prehenſible, and ſo, that whic
is laudable in its due times, be
comes culpable by exceſſiue
Generally and briefly wee
ſay, and it is true, that euer
good things, whatſoeuer
ceeds meaſure, is a fault.

But that which I ſhould

ue admoniſhed is this, that
ier muſt euer vſher and at-
d our reading, whereby wee
ite grace to vnderſtand, and
e profit by it. Before reading
e may in few words, pray thus.
Lord Ieſus Chriſt open the
s and eyes of my heart, to
e and vnderſtand thy word,
to doe thy holy will; be-
e I am a ſtranger vpon earth:
e not from mee thy comman-
ents, open my eies, that I
know the merueilous things
y Law. For in thee O Lord
hope, that thou ſhouldeſt
minate my minde. And as
ier muſt goe before, ſo let it
accompany and conclude
reading; accompany it, in
ing that the good or euill
ich thou art to doe or ſhun,
u maiſt haue grace to per-
me: and conclude it in gi-
thankes for that grace of
rding thee the knowledge
is will, and deſiring that
u maiſt haue power to per-
forme

forme it. Reade not for curioſity, but for vtility, not to tickle thy eares, but to pricke and mooue thy affection: not to get knowledge, but to increaſe thy zeale. Reade not many things, but let more things bee thought on, more things deliberated, and let euery one meditate with himſelfe, how thoſe things ought to bee performed. And if the good things thou readeſt ſhall not, by the ilneſſe of thy memory, tarry with thee: be not hereat much troubled, for onely reading doth refreſh, and (I know not how) without any fraying the memory, doth promote the ſpirit. Euen as the veſſell often-times waſhed, becomes cleane, albeit no water tarrie in it; ſo the Heauenly Doctrine if it often paſſe thorow a Godly minde, albeit, that it doe not reſt in it, yet it makes the minde cleane and neate, and keepes it verie pleaſing vnto GOD.

The ſpeciall benefit conſiſts here

rein, not that thou commende
e words of Doctrine vnto thy
mory, but that the effect of
Doctrine and words remaine
thee, that is, that thou ob-
e from the Doctrine an in-
rd purity and a readie will
ue a Holy and Godly life:
us thou shalt spende euery
ome time in reading, thy
e will bee refreshed with
wholesome and delicate
e, and will become verie
g both for to doe that
is good, and also to shun
euill, and not once but
, will supply the defects
Priers which are often di-
ied, and not so feruent as
hould be.

2 *Things*

2 *Things to bee done in the Eue-ning, is the examination of the Conſcience.*

THis exerciſe, is to be entred into, a little before we com-poſe our ſelues to ſleepe, and be-cauſe it is of ſingular moment to Holineſſe of life, I thinke it very neceſſary to handle it ſomething more largely, conſidering there in theſe three points. Firſt, the neceſſity of this diſcuſſion and examination of the conſcience. Secondly, the manifold benefit of it. Thirdly, how, and in what ſort it is to be performed.

1 This examination of con-ſcience, is a ſubtle and exquiſite diſcuſſion, whereby wee do weigh all our cogitations, words and actions, and doe retract both the good and euill wee haue done. This diſcuſſion is very neceſſa-ry, that wee may not become hatefull vnto God, whom we deſire to pleaſe; for he conſide-

the thoughts and workes of men, approuing the good deeds, and condemning the euill: doth hee mercifully pardon euils if wee by examination knowledge them, and with and true repentance wash

What is man, saith *Iob, that* Iob. 7.
magnifiest him, and that thou thy heart vpon him? and doest him euery morning and triest euery moment? I aske what to be magnified and visited God, but to bee repleniſhed his guifts and graces? But it for GOD to ſet his vpon man, but to obſerue whether hee doe well vſe his and doe diſcuſſe his owne and manners? Is not this time, that the holy man com- vpon this place. GOD Greg. 8. Mor.
magnifieth man, becauſe he in- him with largeneſſe of viſits him with infuſion exalts him with the ho- of vertue beſtowed on him. when hee is of himſelfe no-

thing,

thing, yet out of the bounty o
his goodneſſe, graunts him t
be partaker of his knowledge.

But the Lord ſets his hea
vpon man ſo magnified wh
after thoſe guiftes, hee ſtir
vp his iudgement, and exam
vehemently all the moments
life, and after takes of him ma
diſtrict puniſhments, by ho
much hee hath more liberall
preuented him with his guifts be
ſtowed.

Now theſe euils which Go
obſerues in vs, prouoke him t
wrath, vnleſſe by repentanc
and deſire of amendement the
depart from vs, and then doe we
repent for our ſinnes, when we
deſire and purpoſe to ſhun them
when in the diſcuſſion of th
conſcience, wee ſhall vnderſtand
that they are euill and diſpleaſin
vnto God. For the euils whi
either out of ignorance, or infi
mity, or yet of mallice wee ha
committed, this diſcuſſion a
this examination doth detect,

them before the eies of the
de, that they may bee lamen-
and blotted out.

Therefore the things which
haue committed with more
pitancy then prudence, and
to be euil, we muſt diligent-
ſuſſe, and by a wiſe retracta-
inquire whether they be iuſt
iuſt, profitable or vnprofita-
. Hence wee may collect,
who doe not often exa-
themſelues, can ſeldome
er haue a right and ſanctifi-
life. For euen as a line
thought to bee exorbi-
and ſwaruing from ſtraight-
, when it is look't on with-
the helpe of the rule: but
ne as the rule is laide to
the obliquity and crooked-
of the line is diſcouered; ſo
defects of our liues, do paſſe
and out of our knowledge,
ſt that the Rule of Exa-
ion doth not ponder all
workes: For this diſcu-
of the Conſcience, is the
rule,

rule, which directs our actions, and ſhewes, what is crooked and what is ſtreight, what is acceptable, and what is odious to God in them.

If therefore the rule be neceſſarie to Artificers, to the doing of their workes according to art, ſurely then is the examination of our thoughts and workes neceſſary to vs, to the end that we may liue well, and frame our liues according to the rule of vertue. When wee doe purpoſe to cleanſe a houſe, wee firſt gather and ſweepe all the filth in one place, that wee may afterward caſt it out. So is the houſe of our conſcience to bee cleanſed; examination gathers our ſinnes together, and repentance after that caſts them out. But if by this exerciſe, we doe not ſee our filth and defects, and gather them into ſome corner of our memory, euen to our confuſion and teares for them, how ſhall we euer caſt them out?

Our

One doth very aptly com-
re the examination of the con-
nce, to the moouing of the
mours in the body; by phy-
ke: for as the art of physicke
h first by the benefit of some
edecine, mooue and collect the
mours, and afterwards by
e potion driues them out;
e art of holy liuing, doth
by examination mooue our
es, and as it were, pull them
of their residence, and after
me repentance castes them

is to bee the true fruite of
minatiõ the Prophet shewes;
n search and trie our waies, & Lam. 3.
gaine to the Lord. For what
e thing is it to search our
s, but to discusse, our man-
affections, words, workes,
thoughts? What is this in-
tion; but to trie by exami-
on whether these same
s bee good or euill, accep-
e or odious vnto God? And
t will hence follow? Surely,
that

that wee may returne vnto th
Lord, and by true repentance p
away his indignation and o
taine his mercy and fauour. Th
fore the discussion of Conscien
is auaileable hereunto, that w
may detest and lament our sin
Thus holy *Dauid* stirred vp h
selfe to the destruction of
Psal. 6. sinnes: *I am wearie of my gro
euery night wash I my bed, and w
ter my couch with my teares.* H
had said before, *Turne me,
LORD and deliuer my soule,
saue mee for thy mercies sake.*
which words hee praies that
Lord would pardon his sin
sinnes: *But that I may obtain
don*, saith hee, *I will weary my
with mourning, I will in the
of my rest, call to minde my
and will fill my bowels with so
and griefe.* For this is the w
Lord, to bend and incline
mercy, and allure thee to
and forgiue my sinnes But
let vs briefly lay downe the
cessities of this discussion.

It detects our sinnes, and
s light and wisdome to
w them. For whilst wee ac-
ome our selues to looke into
selues and to separate the e-
fró the good, we are instruct-
f the Lord, who is faithfull,
o doe that is good & shun
s euill. When *Gedeon* was
ing wheate by the wine-
to hide it fró the *Midianits*,
Angell of the Lord appeared
him; who taught him the
of God, and made him cap-
o ouercome the *Midianits*.
hat is this to thresh wheat
ide it from the *Midiants*,
examine thy life by a wise
eration, to auoid the snares
e diuell? Doth not GOD
ng vpon this thy labour,
is messenger to make thee
ne against thy enemies,
thou feelest a light sent fró
, to make thee know thy
d stirre thee vp by teares
pentance to cast them
What is it to thresh wheate,

Iud. 6.

Greg.3. Mor.

saith a holy father, *but by straightnesse of iudgement to separate the graines of vertues, from the chaffe of vices?* Therefore those that

1.Cor.4.

iudgement and examination

Psal.49.

parate their good deeds

from wicked workes or affe

ons, doe prepare themselues

receiue the beames of di

light. At the last day wh

God shal iudge the world, he w

first examine the conscien

and by the examination ma

them, that after hee may gi

to the Godly most ample

wards, and to the wicked m

bitter torments: because

nature doth teach, that no

is to bee iudged good or

till his cause bee knowne

Iudge. God will set befor

his sinnes, hee will write

in his sight with the penc

his wisdome, that hee may

himselfe guilty, and GOD

ly punishing him: and the

order, if wee will doe a

must wee obserue, namely

a prudent examination, pon-
all our thoughts and workes,
fore either wee arraigne our
es as guilty, or acquite our
es as innocents. For neuer
ilst wee here liue, will there
awanting in our hearts, suf-
nt matter to humble vs and
rouoke vs to a holy repen-
e, except our liues lie hid vn-
he vaile of selfe loue.

Another reason of the ne-
y hereof is, for that no man
without it, sufficiently con-
a detestation of his sinnes.
who euer was mooued to
t the misery hee knowes
? Who euer grieues for the
es hee feeles not? Or the in-
y hee knowes not? such is he
is vtterly ignorant of his
cts and miseries, who doubt-
will neuer grieue for them,
by any censure of amende-
e, will cast them out. And
shall hee not be ignorant of
defects, who neuer lookes in-
himselfe? Who doth not exa-

mine and discusse himselfe? And who neuer obserues what hee caries, either in his hands or in his heart? Therefore discussion of the conscience is the beginning of all soueraigne sorrow and repentance, whereby when wee behold our owne cases and estates, wee are stirred vp to sorrow and detestation for our sins.

Ier.31. *After that I conuerted, I repented, and after I was instructed, I smote vpon my thigh.* For albeit it GOD alone it is that turnes vs vnto him, vnto whom the worke of our conuersion is to bee ascribed, as the author of all good, yet seeing hee will haue vs in this worke not to be stocks and stones, hee beginning this worke, doth not exclude our workes, but in what manner wee are conuerted hee shewes saying, *After I was instructed I smote vpon my thigh*; First we must by attentiue discussion knowe our sinnes and after due repentance chastice them.

To conclude, I was asha-
yea euen confounded, be-
I did beare the reproach
my youth, *q. d.* thou hast
wed mee my sinnes, whilst
arched them, and touched
the knowledge of them,
ashamed to haue commit-
them, and to haue follow-
and serued the wicked lusts
affections of my youth.
olde how the knowledge
sinnes, which comes by dis-
on, enforceth the heart to
: patient *Iob* saw not
ife. And therefore hee was
shamed, but boasted of his
innocency, complayning of
series which God brought
him: but after that by a
intimous consideration he
t into himselfe seeing his
vility, hee laies downe his
laints, and takes vp the
tenance of a true penitent.
heard of thee by the hearing Iob.42.
eare, but now mine eye seeth
; Therefore I abhorre my

ſelfe and repent in duſt and a-
ſhes. *q. d.* I now ſee thy wiſdom
and the iuſt cauſes of my ſmiting
and plagues. And therefore I re-
prooue my ſelfe, that ſo bold
durſt pronounce my ſelfe inno-
cent, and to haue ſuffred with-
cauſe, I repent for it in duſt a-
aſhes. So when wee doe not ſ-
our owne conſciences, we thin-
our ſelues righteous, and mo-
better then others, but when-
examination wee diſcuſſe the-
then wee iudge our ſelues mi-
rable ſinners. And by how mo-
a man doth ſee himſelfe leſ-
Greg. 35. Mor. (ſaith a father) by ſo much do-
hee diſpleaſe himſelfe leſſe, a-
the more light of grace hee ha-
receiued, the more will he kno-
himſelfe to be reproueable. B-
cauſe hee ſhall more clearely ſ-
how much hee ſwarues from t-
rule that is aboue him.

Pſal. 59. And the Prophet tells vs, th-
this is the cuſtome of God, th-
hee might by the knowledge
our ſinnes, drawe vs to ſorro-

repentance for them. Thou
mooued the Land and ſha-
it, heale the ſoares of the
, for it ſhaketh. in this place
demaunded; how the Land
oubled and diuided? And he
eres himſelfe, *by the con-*
of ſinnes, a wiſe and true
ere, for when a man findes
heart the ſinnes hee knew
efore, then is hee pricked in
nſcience, mooued with ſor-
troubled with feare, that
ay bee healed of the Lord
ace. For it is he that pricks,
ee might cheriſh; mooues
ee might quiet; troubles,
ee might by compunction
er the troubled minde from
ils for which it is troubled.
if wee doe not diſcuſſe our
s, wee ſhould neither know
ſinnes, nor bee mooued by
nition, without which wee
neuer obtaine the pardon of
ſinnes.

Auguſt.

The Spirit, ſaith the Prophet, *tooke me vp and tooke me away, and I*

Ezech. 3.

ſelfe and repent in duſt and a-
ſhes. *q. d.* I now ſee thy wiſdom
and the iuſt cauſes of my ſmiting
and plagues. And therefore I re-
prooue my ſelfe, that ſo bold
durſt pronounce my ſelfe inno-
cent, and to haue ſuffred with
cauſe, I repent for it in duſt a
aſhes. So when wee doe not ſe
our owne conſciences, we think
our ſelues righteous, and muc
better then others, but when
examination wee diſcuſſe the
then wee iudge our ſelues mi
rable ſinners. And by how muc
a man doth ſee himſelfe leſſ
Greg. 35. Mor. (ſaith a father) by ſo much doe
hee diſpleaſe himſelfe leſſe, a
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how much hee ſwarues from t
rule that is aboue him.

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this is the cuſtome of God, th
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it, heale the ſoares of the
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reetes himſelfe, *by the con-*
of ſinnes, a wiſe and true
ere, for when a man findes
heart the ſinnes hee knew
before, then is hee pricked in
conſcience, mooued with ſor-
, troubled with feare, that
may bee healed of the Lord
ace. For it is he that pricks,
hee might cheriſh; mooues
hee might quiet; troubles,
hee might by compunction
er the troubled minde from
ils for which it is troubled.
if wee doe not diſcuſſe our
s, wee ſhould neither know
ſinnes, nor bee mooued by
ition, without which wee
neuer obtaine the pardon of
ſinnes.

Auguſt.

The *Spirit*, ſaith the Prophet, Ezech. 3.
up and tooke me away, and I

went into the bitternesse and indig-
nation of my Spirit, Into wha
place, shall wee thinke the Spiri
of GOD lifts vp the iust man
shall wee not thinke, that in
the place of rest and peace
where hee may acknowledge
goodnesse of GOD, his own
imbecillity and manifold defects
And from whence tooke he
him? But from earthly cares
and troubles of the world, tha
his owne onely care and busines
might be to know himselfe, an
clense himselfe from sinne? Then
is hee filled with bitternesse
whilst hee findes himselfe less
clensed, and lesse feruent then he
should be. There is he offended
at himselfe, and from the know-
ledge of himselfe takes iust oc-
casion of indignation against
himselfe, and so ariseth from sor-
row and indignation to the hope
of diuine mercy, to the tranquilli-
ty of the minde, and to the fee-
ling of celestiall consolation. For
presently the Prophet addes; th
hau

d of the Lord was vpon mee com-ing me. For thoſe doth the d of God recreate & refreſh, om it findes pricked in con-ence and forſaken, out of the owledge of their daily ſlips. Therfore this is a ſure conclu-, that the diſcuſſion of the ience, is the originall of cõ-tion, the mother of all godly w, wherby we are prepared ceiue conſolation and par-of our ſinnes. This neceſſity amination a father doth knowledge, exhorting all ithful vnto it: *behold*, ſaithhe, Chryſ. *ſt a booke, where thou writeſt ly expence.* Haue alſo the e of thy conſciẽce, & write aily ſins, whẽ thou art on thy & haſt none to troble thee, reſleep fal on thee, bring thy ience fourth, remẽber thy ſins ought, word & deed, for thus the Prophet, *be angrie but ſin* Pſal. 4. hat you ſay in your hearts, pricked for in your beds. the day time, thou haſt had

no leisure, thou hast obserue
thy Iudge; thy enioyned duet
confabulatiō of friends, domest
call necessitie, care of childr
sollicitude of wife, feare of
diours, and a thousand o
causes doe incompasse thee.

But when thou shalt come
to thy bed to giue thy membe
rest and a quiet hauen, no m
then troubles thee, no m
knocks. Say in thy soule and
thy heart: wee spent a day,
my soule, what good haue w
done, or what euill haue w
wrought? if any euill, doe so
more, if any good, giue thank
vnto God. And remembri
thy sinnes powre out thy tear
and labour to blot them o
Pray to God, and so suffer t
soule to rest. Confessing t
sinnes, make an account to
selfe, begge the mercy of G
and thou shalt finde rest. W
heauie or grieuous thing is it,
thy bed to bewaile thy da
sinnes? When thou shalt be

to thinke well of thy selfe, hang
thy cogitations, as vpon a racke
or torture, and shaue them away
with the rasor of the feare of
God. Set before thee, the feare
of hell, which brings vpon thee
cutting blow that hath no sor-
row. Make vnto thy selfe the
iudgement to bee terrible, pre-
ce an easier confession of thy
oughts, that in the last day
ou maist not bee more sloath-
ll to search out thy sinnes.
erefore behold how the exa-
ination of the conscience stirres
compunction, and a minde
ained being first troubled with
e stings of sinne, findes out ioy-
esse and comfort.

Hence ariseth a third ne-
ssity of discussion: that with-
t it, commonly we cannot ob-
ne remission of our sinnes: I
commonly, because some-
es a man gets the pardon of
is sinnes, albeit he forget ma-
of them, whilst hee truely
nes and repents for his sinnes
in

in generall. But if we looke vp-
on the Law of GOD, that ſinne
bee it great or ſmall which wee
proſecute with a true deteſtati-
on and hatred, that ſinne ſhall
onely bis remitted vs; but wee
deteſt that ſinne which we
know, wee haue committed
which in the inwards of our
minde with an attentiue diſcuſ-
ſion of the conſcience, wee de-
prehend.

Mary Magdalene firſt beheld
the foulenesſe of her heart, and
then waſhed our Lords feet with
her teares, lamented her iniqui-
ties, and obtained pardon of her
ſinnes. Becauſe ſhee beheld the
ſpots of her turpitude, ſhe ran to
the fountaine of mercy to be
waſhed. But if ſhe had not beheld
her blemiſhes, out of doubt, ſhe
had not come to the bath of mer-
cies to bee clenſed. Therefore
thou wilt bee clenſed from thy
dayly ſinnes, deteſt them by com-
punction, if thou wilt deteſt
them, firſt know them by exa-
nation

Greg. Hom. 33.

nation; for as no man loues the good hee knowes not, so no man hates the euill whereof hee is ignorant.

Moses put his hand into his bosome and it came fourth leprous; so whilst wee put our hands into our bosomes, and discusse our owne consciences, wee come into knowledge the leprosie of our sinnes: he put it againe into his bosome and brought it forth, and it was cleane without any leprosie: So whilst wee stand in a dayly examination of our defects, wee are at length purged from the filth of our sinnes. Therefore the discussion of the conscience is like to a glasse, wherewith, whilst we know how to lament our sinnes, wee are through the mercy of God clensed. Now then there is none but sees that the examen of the conscience is necessarie to the sanctifie of the minde, because it both laieth open our sinnes, and being knowne, bewailes them,

Exod. 4.

in generall. But if we looke vp-
on the Law of GOD, that sinne
bee it great or small which wee
prosecute with a true detesta-
on and hatred, that sinne onely is remitted vs; but wee
detest that sinne which wee
know, wee haue committed
which in the inwards of our
minde with an attentiue discus-
sion of the conscience, wee ap-
prehend.

Mary Magdalene first beheld
the foulenesse of her heart, and
then washed our Lords feet with
her teares, lamented her iniqui-
ties, and obtained pardon of her
sinnes. Because shee beheld the
spots of her turpitude, shee ran to
the fountaine of mercy to be
washed. But if she had not beheld
her blemishes, out of doubt, she
had not come to the bath of mer-
cies to bee clensed. Therefore if
thou wilt bee clensed from thy
dayly sinnes, detest them by com-
punction, if thou wilt detest
them, first know them by exami-
nation

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Exod. 4.

them, and whilst by teares wee labour to purge them, the Lord who mightily desires our amendment, doth of his goodnesse through Christ giue vs full remission of them.

2 Wee are now come to consider the benefits of this examen which is the third thing I promised to open. Those things which are very necessary vnto life, are wont euer to bee full of great profit, that the benefit of them might enforce the daily vse of them. Whence it is, that seeing this discussion of conscience is so necessary to aduance a godly life, it cannot but abound with most pleasant fruit, which the Saints of God as from a tree may daily receiue from it. Now we haue seene the great necessity of it, as being a most present remedy of the emendation of life, and the originall act which God vseth in the remission of sinnes. The benefit of it is most manifest seeing not onely Christians,

euen Heathen Philosophers in-
structed by the conduct and
light of nature, haue obserued it.
To omit both *Seneca* and *Plu-*
tarch, *Pythagoras* hath in most ele-
gant verses described this dis-
cussion of the conscience: of
which the sence is; that euery
one, before hee compose himselfe
to sleepe, ought to discusse his
daily actions, and obserue in
them these 3 things. 1 Wher-
in hee transgressed. 2. What hee
had done. 3. What hee had left
vnperfect. Who will denie
the profit of this discussion to be
most manifest which the blinde
Gentiles, and euen those indewed
but with a glimmering of the
light of nature haue so wisely
deciphered? Therefore besides
those wee haue named, there are
many other worthy fruits of it.

1 The daily discussion of the
conscience, is profitable to the
abstraction of vices, because
whilst the minde beholding it
selfe knowes it selfe to be vitious
and

and fowle, whilſt it laments, and deteſts the ſinnes that defiled it inflames it ſelfe vnto the fight and in fighting puts to flight the ſinnes to which it was ſubiect. Euen as when the Priests entred into *Iorden*, the waters ſtood like vnto a mountaine ſo when wee enter into a ſerious diſcuſſion of our conſcience all our ill cuſtomes renounce their former ſtreame, ſtep backe, depart from vs and loose the ſtrength wherewith they were wont to moleſt vs.

Iosh. 3.

2 It is profitable, to the planting of vertues in vs. For as the diligent in any facultie doe by frequent beholding of their worke, learne to affect it, and from ſmall beginnings comes at length to great perfection in his art; ſo heethat is ſtudious of vertues, whilſt he diligently examines his actions, and deſpiſeth this as naught, but adores and decks the other as leſſe perfect, and caſts another off vn-

fitter time, with in few
nes will grow to a great
ure of Sanctification. The
wledge of liuing well is to
acquired by many meanes:
by reason, partly by ex-
; partly by doctrine, part-
meditation of the Holy
ures, partly by a daily
g into our owne workes
anners. But this last, of
ers is the most necessary,
ing vs to grow in graces,
off all superfluities, that
ade may come to her anci-
uty.

It is profitable to the ac-
of the mindes quiet be-
whilst he laments the euils
tted, and leaues nothing
conscience to trouble or
t, it must of necessity bring
peace and quiet. This
Iob found, when hee said, Iob.27.
art did not reprehende
all his life. The Saints
O D cease not to search
the secret corners of the
heart,

heart, and ſubtilly ſifting them-
ſelues doe caſt away the cares o
earthly things, and all the
thoughts being digged vp, whe
they finde themſelues not bitte
with any guiltineſſe of ſinnes, d
reſt ſecure, as in the bed of the
owne hearts. They deſire to be
hid frō the actions of this worl
they euer conſider their own
things. Thoſe that are thus bu
ried in themſelues doe ſleepe ſ
cure, for whilſt they vigilant
penetrate into their owne i
wards, they hide themſelues fr
the laborious burdens for th
world, vnder the ſweete ſhado
of reſt. For they ſuffer nothi
that can hinder their quiet,
reſt within the circle of the
hearts. For euen as thoſe th
doe diligently ſearch their hou
before they ſleepe, that they m
not leaue any theefe or ene
lurking in any corner to ſurp
them, may after take their r
in great ſecurity; ſo thoſe th
before they lie downe to ſleep

search out the secret corners
their hearts, and doe labour to
out with teares all that they
e therein vitious and naught,
procure vnto themselues a
and secure life.

On the other side, wee know
no man is suffred to sleepe,
the warre waxeth hote, be-
as long as we doe not ouer-
and repell them, wee must
cessity bee troubled with
assaults.

Besides, it is profitable to
e wisdome. For hee that
eth out himselfe and exa-
the beginnings, ends, and
mstances of his workes,
so learne, how hee may
eforth liue, what things are
e done and what not. *The*
of a foole, saith *Salomon*, *is right* Pro. 12.
wne eyes, but hee that heareth
ole is wise. Why the foole?
se hee takes no counsell;
se hee takes not the war-
of his owne conscience,
ting himselfe onely with
the

the externall face of vertue. B
the wise man giues not only e
to the counsaile of his friend
but also takes counsell of hi
selfe, whilst he requires from h
owne conscience, an approba
on of his owne actions.

Therefore if thou desireſt w
dome, returne to thy owne he
Daily discusse thy selfe, consi
whence thou camest, whith
thou comest, how thou li
how much thou dost daily pro
how much thou failest, with w
cogitations thou art most affe
ted, with what affections m
troubled, with what temptati
most beleagred: for by so m
shalt thou sooner and sure
come to the toppe of wisdome
thou shalt come more fully
know the state of the inner m
For wisdome in doing thing
engendred by the disquisi
and consideration of things
bee done, whence it is tha
spirituall things wisdome is
teined by the inspection

ſſion of our ſpirit and ſpi-
ll things. But this is per-
ed by the examen of the con-
ce, which lookes daily into
inde what augmentations
triments and loſſe of grace
ſteine; by theſe, the wiſ-
of the ſpirit doth increaſe
ery man learnes to direct
imſelfe and others; ſo that
e the diſcuſſion of the con-
to be the enemy & bane
ſnes, the origine of al ver-
d ſpirituall graces, the qui-
e minde, the wiſdome of
Chriſtian, therefore who-
will attaine any meaſure
ctity, muſt daily practiſe
ly duty.

he laſt thing in this diſcuſſi-
be conſidered is how this
to be performed, & what
matter whereabout it is ex-
d: To vnderſtand this the
, wee are to know, that
ſcuſſion is to bee compa-
the draw-net gathering
kindes of fiſh. Our life
and

and conuersation is the sea, a se
bitter with sorrowes, anguish
and sinnes: a sea deepe and v
searchable through the obscuri
of intentions and affections,
Ier.17. that the Prophet said truely, T
heart of man is wicked and vnsea
able. To conclude a sea very t
bulent and vnquiet through
multitude of thoughts and c
The great and huge fishes of t
great sea, are our actions as w
inwardly thinking and desiri
as outwardly speaking or doi
any thing. The good fish
are good actions, the bad fish
which wee cast out are our w
ked workes. But the net is
examen and discussion of the c
science, whereby wee gather
actions, and cast them out
preserue them as they are g
or bad. Therefore to this
men are all both good and
workes to bee subiect, the g
that they may bee approued,
wicked that they may bee
rected and amended.

For this examen is like to a
Iudge of Assize who cals all
within his circuite to an ac-
, and brings euery action
e barre and triall of Iustice
out fauour or affection: so
soule or reason cals all our
s inward and outward,
or bad before it, that it may
those good and holy, and
and amend the wicked
ngodly actions: casting out
incorrigible actions, check-
e vnquiet, amending the
ent, instructing the sim-
tigating the angry, restray-
he voluptuous, stirring vp
loathfull, comforting the
, and teaching the indis-
actions.

this Assize, which euery
ust keepe in himselfe, rea-
the Iudge, conscience the
Atturney accusing the sin-
neuersity the party excusing
e, pride the aduocate de-
g the guilty, but innocen-
e iust man confessing his
fault.

fault. After the manner of wic
ked and peruerſe men, vices d
contradict all commandement
but after the manner of goo
ſimple perſons, vertues ob
them, yet doe vertues ſometim
accuſe one another. For Mer
accuſeth Iuſtice, and Iuſtice Me
cy, Honeſty accuſeth Humili
and Humility Honeſty, Mer
accuſeth Iuſtice, that it ha
ſtretched its hands euen t
to cruelty, that it hath vſed wo
of anger, that it hath chang
the countenance of Meekene
Iuſtice accuſeth mercy, that
hath not put on the counten
of Seuerity, that it hath ſuff
ſinne to goe vnpuniſhed, tha
hath not blamed the offende
leaſt ſo much as in words. H
mility accuſeth Honeſty, tha
exceeds mediocrity, that it
lowes ſuperfluity, that not o
it vſeth honeſt, but euen vo
tuous things. Honeſty accuſe
Humility, that it loues too m
pouerty, that it beſtowes
wi

is necessary vpon the bo-
that it loues nakednesse, beg-
nesse, and all contempt. For
times Mercy deales too re-
ly, Iustice too cruelly, Hu-
too sparingly, & Honesty
abundantly. Yet doe they
leaue to bee vertues, albeit
bee weake and imperfect.
hilst they accuse, they lay
selues open to receiue
pline and censure. But
re they made naked and
? When by confession of
the hidden things are de-

there are many things
require the examen of our
actions, for often our selfe-
deceiues vs, so that we think
be good which is not so.
fore let euery man vse the
ment of examination, that
ny acquite himselfe from
deceipt, and declare whe-
his workes be good or bad.
that is negligent in discus-
his good thoughts & deeds,

exposeth himselfe to a manif
daunger of falling and of sin
whilst he admits an vnprofita
thought for a profitable, an
wicked worke for a good.
2.Sam.4. *Ishbosheth* was slaine on his b
because hee had not a wise
valiant Porter to examine
keepe out his enemies, so he
hath not a strong keeper of
minde, and great care to beh
all that enters into his
science, is in daunger of his
because he thinkes he enters
tues, whilst vices entring in
habit of vertues kill him on
bed vnawares. Therefore
not onely a frequent, but
a diligent and carefull discus
keepe our minde, which
examine all our works, and w
ly iudge whether those that
ter vnder the colour and
ments of vertue, bee such as
appeare to bee. Euen our g
actions will the Lord exam
and iudge, therefore it is fit
first wee examine and cor
the

, least the presents which
ake to bee good, the iust
e shall thinke vnfit and vn-
hy to come in his sight.
scholler that is learning to
, doth againe and againe
d and amend the worke he
hand, and as much as pos-
hee can, shewes it to his
polished and well lim-
and shall wee presume to
nto God our good works
are by him to bee exami-
without diligent viewing
mning of them? Shall it
said vnto vs, *Your siluer is* Is.1.
into drosse and your wine mixt
ater? Your words and
s seeme to bee holy, but
intentions and other cir-
nces accompanying them,
ake from them all their
. Therefore holy *Iob* was Iob.7.
of all his workes, know-
at God would not spare
hat offendeth. And what
at this holy man who did Greg.9.
admirable workes feared in Mor.
them?

them? was it not least fraud a
deceit should mixe themselues
his actions, and earthly concup
scence should like a theefe seere
ly lurke to steale away the goo
Exod.30. nesse of them? Therefore as th
sacred perfumes compos'd
many sorts of spices, were to b
beaten to pouder and set bef
the Arke of testimony: so m
our good workes not be few
many, not proceeding from
but mixt with all vertues, a
by the pestle of the hea
through inward discussion
the Conscience, broken a
bruised all to peeces and po
der, that they may giue a gra
full sauour in the nostrels
GOD. For as these spices
they bee not pownd, c
fourth no fragrant smell, so
our good workes passe not
der the hand of discussion but
presented in grosse vnto G
they loose the sweet smell wh
they should haue.

Now if our good work

come vnder this examina-
much more must our euill
wicked actions bee subiect
. For seeing thereby not
our sinnes and defects but
the quality and greatnesse
euill committed, it can-
not mooue it to sorrow and
nce, which being true
feined, bends the mercy
OD towards vs and ob-
remission in Iesus Christ.
doth the good King Is.38.
e might get GOD to
propitious vnto him? I
ke weakely all my yeres,
bitternesse of my soule:
the common translation
thus, I will recall all my
in the bitternesse of
e. All the yeares, saith
my life, I will re-
er my sinnes committed
thee: and I will sea-
his remembrance with
s sorrow and repentance,
ecause I haue offended
ine Maiestie I will euen

conſume my ſelfe with grie
and affliction. I will ſurely ſa
O Lord, if thus I liue, if thus
muſt ſpend and waſt my daies
in ſuch, ſo filthy and odio
things, ſo vnworthy of man,
ſhall looſe the life of my ſoul
why ſhould I liue? And wh
I thus ſay, and with griefe co
ſume my ſelfe, feeling thy repo
uention in my heart, I am
thy mercy brought to life agai
I now ſee, that in the falſe, fe
ned and hurtfull peace whi
aad with my ſinnes, there
hidden moſt bitter bitterne
But whilſt I ſee this, and gri
or it, thou, O Lord, who wo
leſt not the death of a ſinner,
that hee might bee turned
liue, haſt taken away and d
uered my ſoule from that m
able condition of ſinne, th
ſhould not periſh, and haſt
behind thy backe all my ſinn
Theſe fruits did *Ezechias* ga
from the recogitation of his ſi
And the ſame ſhall wee alſo d

ften as with ſorrow and
e wee diſcuſſe and recogi-
our ſinnes. Learne there- Ber.
faith that deuout father to
ound thy ſelfe, to order thy
compoſe thy manners, to
thy ſelfe, to accuſe thy ſelf
hy ſelfe, and often to con-
e thy ſelfe, and ſuffer not
ſe to eſcape vnpuniſhed.
y conſcience iudging and
nning thee ſit quiet, let
ſtand as guilty, no man
thee better, no man will
more faithfully. In the
g take an account of thy
r the night paſt, and giue
nto thy ſelfe for the day
At night take an account
paſt, and lay a commande-
on thy ſelfe for the night
e, ſo ſhalt thou be kept
ll wicked and daungerous
ſions and wandrings out
way. Seeing then all that
e muſt be thus diſcuſſed,
of them being by the mer-
ſod, good, and not a few by

our owne frailty, euill, it fo
lowes, that all both good a
bad must appeare before the co
science, that what is good
them, may by the mercy of G
be accepted, and what is euill o
of our frailty, may through
mercy and our due repentance
put out and pardoned.

Now hauing thus seene
matter of our discussion, it
loweth that we speake how
to be done. We say; that Kin
dome is happy, where the Iud
loue no guifts, nor seeke for
wards, but iudge iustly:
more truely is that soule hap
in which reason illuminated
God, examines all the acti
and dissembles nothing;
leaues any thing that is vnin
without iust punishment.
then this examen of the co
science bee a certaine kinde
spirituall iudgement, the for
of iudgement most be obserue
in it that it be rightly and pro
tably performed of vs.

No

w in that iudgement, wher-
man is not onely accused of
e crime, but also of ingrati-
towards him whom by his
t, he hath hurt. 1. There
bee a commemoration of
benefit. 2. An inquisition
robation of the crime.
stly a sentence of the Iudge
nning the guilty, and with
nishment censuring him.
this kinde, it seemeth, the
n of Conscience is; in-
wee must not onely ac-
r selues of some faultes
fects, but of ingrati-
wards GOD: which
prooued against vs, wee
but pronounce sen-
against our selues and pu-
r selues by repentance for
s black doth appeare bet-
placed neere vnto that
is white, so our sins being
e to the benefits of God,
ore euidently shew them-
To this discussion, the
e exhorts, *what haue I don,* Mich. 6.

O my people, and wherein haue I grieued thee? That so remembring his benefits, hee might draw them to the knowledge of their sinnes and ingratitude, and so bring them to a desire of their conuersion.

The next thing is, to take time accommodate and fit for this examen, which may be some short time before we prepare ourselues for sleepe. There is a time of searching out the things that are aboue vs, and another time of discussing the things that are within vs. For there is a time for euery thing vnder the Sunne: Therefore there is a time of contemplating the wonderful workes of God, and there is a time of considering our owne infirmities. This is a time of weeping, but that is a time of laughing. For sorrow may bee for a night but ioy commeth in the morning. Why should there not be a time of laughing in the morning of diuine contempla-

Psal. 29.

e contemplation of eternall
e? And why should there not
time of weeping in the eue-
of horrible sights, in con-
ring the darkenesse of mans
cience ? Therefore in this
of weeping and considering
wne darkenesse, fiue things
bee done, which concurre
e forme and manner of this
en. 1. Is a commemora-
of the benefits of GOD
an humble and feruent
lgiuing. 2. A desire of
, that wee may bee able, to
out and know our sinnes
defects. 3. An inquisition
iscussion of the conscience,
eby we may acknowledge
sinnes of omission and com-
ion. 4. Sorrow and detesta-
for our sinnes and a purpose
mendment. 5. A due cen-
g and castigation of our
s for them.

. Our examination must be-
with thanksgiuing for all his
nerable benefits. This grate-
full

full commemoration of benefi
and humble confeſſion of ſinne
accuſing our ſelues vehement
before God, doth ſtrongly impe
and enforce our repentance fo
them, and obteine remiſſion fro
God. Hee that affirmes all ou
praiers ſhould begin with thank
giuing, giues vs this counſel
whenſoeuer thou determineſt
pray, leaue thy wife, thy chi
dren, yea euen leaue thy ſelf
and depart farre from the ear
and ouercome euen the heau
and leaue alſo all created nature
as well which may as tho
which cannot bee ſeene, and b
gin from the glorification
him, who made all things.

Say vnto him; I thanke thee
Lord, for thy incredible clem
cy, and thy wonderfull facility
bearing the ſinnes of men; w
doeſt dayly ſuſteine me with ſi
gular patience euery moment ſi
ning againſt thee, and giues vs
ſpace and time, and meanes to
pent. Euen for this cauſe, O Lo
tho

holdest thy peace and bea-
with vs, that we might giue
thankes, who gouernest and
derateſt the ſaluation of man-
ſometimes by threatning, &
times by gently exhorting,
who firſt by thy Prophets &
by the cõming of thy Chriſt,
viſited vs. For thou haſt
vs, and not we our ſelues:
art our God alone.

if all prayer muſt begin
thankſgiuing, much more
, in which we would begge
light as might bring vs to
nowledge of our ſelues and
ne the remiſſion of all our
. A generall thankſgiuing
one name, compriſing all
benefits of GOD, is not
profitable, a ſpeciall, re-
ng all his benefits, is im-
ble: for who can recount
benefits? Therefore a mid-
courſe is to bee holden, and
certaine generall benefits
ſome particular of that day
bee called to minde, and
thankes

thankes to bee giuen vnto God for them : the remembrance whereof will something dispose vs to sorrow and repentance. Thus then thou shalt say. 1. O Lord my God, I giue thee infinite thankes, because thou hast from all eternity seene and loued mee, and (as by thy infinit mercy I hope) hast effectually elected me to glory, and by conuenient meanes hast predestinated me thereunto. 2. Because thou hast created me of nothing, and made mee in thine owne image; and hast inriched and indowed me with infinit guifts both in soule and body. 3. Because thou preseruest both my selfe and all other things, with so long a continuance for my sake, without whose actuall assistance, wee haue presently beene brought to nothing, nor could wee haue lasted for one moment of time. 4. Because thou gouerneſt and rulest mee and all things for my sake and dispossest all things which

be-

long vnto me, with a moſt ef-
ſtuall and ſweete prouidence.
Becauſe thou haſt redeemed
with thy moſt pretious bloud,
by thy merits and paſsion
deliuered mee from the ſla-
of Sathan. 6. Becauſe thou
giuen thy ſelfe vnto me, for
acher, a phiſition, a father, and
xample of holy life. 7. Be-
e amongſt thoſe little num-
s of thy poore flocke thou
called mee to the profeſſion
e Goſpell, and to the know-
e and obedience of thy Ma-
. 8. Becauſe by thy holy
rd, thy Sacraments, thy In-
tions, examples of holy men,
y bookes, and many other
meanes, thou haſt helped
o liue well, & yet doſt helpe
9. Becauſe thou haſt ad-
ced mee from the miſerable
e of an enemy, (and as I
e in thy mercy) to the dignity
a friend, and with thy ſauing
e haſt iuſtified me and re-
ed all my ſinnes. 10. Be-

cauſe

cause thou hast deliuered me frō innumerable daungers of loosing thy grace and fauour; and dost not cease to deliuer me. 11. Because thou hast inriched me with many both inward and outward graces & gifts, as well of nature as of grace. 12. Because thou hast (as I assuredly hope) effectually prepared for mee, from before the foundations of the world, according to the good pleasure of thy will, a sure degree of glory & happinesse. 13. Because thou hast this day admitted mee to pray, and speake vnto thee, fed me with the pretious delicates of thy flesh and bloud, and hast continued mee in thy obedience. 14. Because thou dost follow mee, with other infinit benefits, and ceasest not still to follow me through my whole life, and for euer. 15. Because thou hast ministred vnto me health; and all such things as may serue to further mee in the obedience of thy Law.

2 Thus

Thus hauing giuen thanks,
must then aske of GOD,
to know, discusse and
into thy selfe: for the
of man is, wicked aboue
sure and insearchable; and
doth know it? And seeing
same place the demaund
us answered; *I the Lord*
the heart and prooue the Ier. 17.
; wee must aske of him,
can doe it, that hee would
our hearts neere vnto vs,
the frauds and dissimula-
of it, and open the veine
knowledge of our selues:
prayer must bee short, that
may bee time also for the
points of the examen.
herefore thus thou maist
thy affection and minde:
Oh most bountifull! I
th thee vnto all these thy
s adde this one more,
mee light from thy glo-
Throne and giue mee
y abundant grace, that
know my manifold sinnes,
and

and so repent truly for the sins I haue committed against thee.

3 Wee then come to the inquisition of our sins; which for better vnderstanding we may distribute, into thoughts, affections, words and workes: namely what we are to discusse in these.

Hugo. lib. Med.

3. The affections, cogitations & workes. One saith, that in our affections we must consider, that they be right, *i.* that they be directed vnto that which they ought to be. And secondly that they be sincere, *i.* directed as they ought to be. For to loue that thing which a man ought not to loue is euill; and so to loue as a man ought not, is also euill. Therefore it is a good affection when it is vnto that which it ought to be vnto, and also as it ought to be. *Amnon* loued his sister, and it was an affection vnto that which it should be, but because he loued her wickedly, therefore it was not as it ought to be. Therefore the affection may bee to that which

2. Sam. 13.

hich it ought to be, and yet not
it ought to be. But it can ne-
be as it ought to be, except it
rnto that which it ought to
, in that to which it ought to
, it is a right affection: and
and as it ought to be, it is a
re affection. 2. In the co-
ions wee must consider, that
be 1. Cleane, and 2. ordered:
are cleane, when they are
er ingendred of ill affecti-
nor doe engender ill affecti-
They are ordered, when
come reasonably, that is, in
owne time. For not in
owne time, euen to thinke
things is not without sinne
praier to thinke of reading,
in reading to thinke of pray-
3. In workes, we must con-
. 1. That they be done out
good intention, a good in-
on is that which is simple &
. Simple without malice,
without ignorance. For
which is without malice,
zeale, but that which is with
igno-

ignorance hath not zeale accor-
ding to knowledge. Therfor
the intention must bee right b
discretion, and simple by deuo-
tion. 2. That out of a right in-
tention begun, they bee with
perseuerant feruour, brought ou
to the end; that neither perseue-
rance may be sloathfull, nor lou
may wax cold. 3. That they b
commanded in the word of God
Else God may say, who requi
red these things at your hand
4. That they proceed from faith
else they will prooue to bee n
better then birds without fe
thers that cannot flie, and image
without life that cannot stirr
5. That they bee done to th
glory of God, and the good o
our selues and others; which
the true and onely end of all ou
workes. Now for our words; w
must consider in them that the
be. 1. True. 2. Hurtfull to none
3. Necessary for some cause
4. That in fit time and place
5. In due maner spoken, if in an
o

ese wee offend; concerning
thoughts, that they bee lesse
e, or lesse ordered: concer-
the affections, that they bee
ight or lesse sincere: concer-
our workes, that they bee
qualified then we haue spo-
; concerning our words;
hey be lesse true or lesse ne-
y; wee must note it in our
rie that wee may the
r conceiue a griefe for it,
rocure a purpose of amende-

thy examen of thy workes
ords, let this be thy forme
he auoyding of that de-
le negligence which in
behalfe is vsed: at some
nient time, bee thou a
of thy selfe and take a
account of thy Steward-
saying, Oh euill seruant
low, tell mee how thou
ent this daie? Thou hast
slow to do thy duetie vnto
Thou hast beene indeuout
ng it: Thou hast spoken

many

many words, with little fruit
thou cameſt late and laboure
loiteringly. Thou haſt ſpoke
vnprofitably, demanded curiou
ly, iudged ſuſpiciouſly, reporte
diſſolutely, detracted wilfully
thou haſt beene mooued, tho
haſt wandred both with thy hea
and eyes. Thou haſt beene a
tentiue after worldly things, ne
ligent towards the things
God. Thou haſt beene to gre
dy of meate and drinke, deſi
more, and murmured at litt
Thou waſt not patient at a litt
nor continent at more, nor ple
ſed in any thing. Thou h
ſought thy ſelfe in ſmall thin
and haſt left Charity and Fidel
vndone. Behold where thou h
fallen and leaue to be proud, g
God the glory for all thou h
receiued. Euer deplore the ſt
of the inner man, with many p
ſions intangled. Search the
crets of thy heart, if anger, if
uy, if concupiſcence, if malic
impatience or griefe hath m

or ouercome thee. Nor must
u search for euils committed
ly, but also for the good neg-
ted. If thou receiued the be-
ts of God thankfully, if thou
praied as well for the ene-
as friends, if thou hast beene
full and obedient to those
uer thee; if thou hast beene
passionate to such as are
ke & in any tẽptation, if thou
helped such as asked, and
orted such as haue sorrow-
thou hast simply and purely
t the glory of God: if thou
strongly shunned the praise
n, if thou hast frankly de-
thy owne proper will; if
hast preferred thy selfe be-
no man; if thou hast pati-
taken correction, if thou
beene grieuous to no man,
ng hurt, thou diddest lo-
forgiue, if thou hast
pardon of him iniuried; if
hast done thy duety to God
ly; if thou hast not beene
se, if thou hast made hast

to

to humble thy selfe, if being contemned thou hast not contradicted, if thou hast not thought to render euill for euill, but hast laboured to ouercome euill with good, if thou hast seriously repented thee: thus we see many whole counsailes painted out before the eies of the mind, to make vs ashamed, who hauing so many occasions of growing daily more holy, doe yet so defile our selues that wee haue iust cause rather sorrow then solace, from the nor of our liues.

From these thou maist gath a dailie fardle of thy sinnes, and heape of sorrowes for them. F placing these thy sinnes neere benefits of God before remembred, thou shalt see how lit thou answerest vnto God for many benefits, how little th dost recompence his gifts; h vile and ingrate thou art, who turnest him for benefits offen for gifts sinnes, for loue oblivi and negligence.

The

Therefore thou maist well la-
ent, and powre out teares, see-
g thou hast so much matter of
entation. For thou canst neuer
e to this examination, but
shalt finde sinnes, ingrati-
s and obliuions of thy Lord
reator; these offences albeit
seeme small to the eyes of
odie, yet with all the feruor
canst, for the loue of God
t and hate them: because a
full soule beholding Gods
kneſſe vnto it, and its ingra-
e towards God, will count
ing small, (if he haue any ce-
ll kuowledge) that may of-
o great and good a Maiesty.
From this collation & com-
on of Gods benefits and thy
ratudes and sinnes; thou wilt
e such sorrow and detestati-
thy sinnes, that thou shalt
no place to the smalneſſe of
Nay euen from this same,
thou seest the soule soiled
so many sinnes and blemi-
and thy most mercifull Lord

to beare with thee so many yeers, and to haue pardoned thee, not 70. times, seauen times, but euen millions of times, thou maist be lift vp to hope, that God will neuer cast thee out so sorrowing and greeuing for thy sinnes, but so often as thou shalt thus come vnto him and beg pardon, he will redeeme thee as a most louing father.

5 At the last, set some pain vpon thy owne head for these th many escapes and sinnes, let it b an amercement proportionab to the quality of thy sinnes, a ability of thy body, that so thy re pentance and sorrow for thy si past, may bee a barre against th propensitie of sinning after: chec and reproue thy selfe againe a againe, and deale as a seuere a iust iudge with thy soule and b dy, imprisoning all thy sence and fettering thy affections th henceforth they may not stea away thy pretious soule fro thee.

But to end this point of diſ-
ſion. Whereas I haue often in
treatiſe made mention of
examination, thou maiſt re-
them all vnto two times;
ely before the Communion,
before thou goeſt to bed. For
thou haſt taken a view of
houghts, affections, words
actions; turne the eyes of thy
e vnto that vice which thou
gneſt, or that vertue which
cularly thou exerciſeſt, and
diligently, in which thou
iled or profited; and ſo ſhalt
aſilie twice euery day, fall
this profitable exerciſe of
ing thy ſelfe. From which
halt gather theſe two prin-
benefits: firſt thou ſhalt
thy ſelfe from thy ſinnes by
pentance, and prouoke thy
to a purpoſe of amendment:
ly, thou ſhalt know thy
within and without euen to
which is the mother of all
graces. For if thou ſh-lt
not onely into the boughs

but also into the rootes; not in the imperfections, but the originalls of them, thou shalt see thy selfe plainly to bee full of filthinesse, and empty of all goodnesse, neither shalt thou any thing esteeme thy selfe, but rather cast from the bottome of the heart despise the best things thou canst see in thy selfe.

3. *Things to be done, is how to compose thy selfe to sleepe.*

After thou art laide downe in thy bed, recite some Psalme or Prayer, or meditate some holy thing. And consider with thy selfe of what moment the grace and loue of God is, vntill the sleepe came vpon thee. So shalt thou be made apt and strong to repell all temptations, and euen in thy sleepes shalt be able to resist Satan tempting thee; and from the custome of well doing, thou shalt feele thy selfe stirred vp to prayer and all holy desires. Here

ake the deuout mans counsell:
hen thou goest to bed, euer-
re carry something with thee
thy memory or thought, in
ich thou maist quietly sleepe,
ich will also sometimes helpe
to sleepe, and which follow-
thee waking, may restore
into the state of yesterdayes
tion. So shall the night as
day bee alike light vnto thee,
shalt quietly sleepe, and
thou risest, thou shalt bee
more nimble and ready to re-
vnto that which thou did-
not wholy forsake and leaue.
any temptation or passion
thee, returne to prayer, and
vnto thee all the complete
of the Apostle: and adde
it, the consideration of eter-
fire; the torments of the
, the constancy of Martyrs,
ophees and glories of such
nessed a good confession.
der diligently the stones
with *Stephen* was stoned,
oyle yron of *Laurence*, the

clubs, the hooues, the thornes, the flames, the wheeles, the sharp flints, the scalding waters and leads, the teares, contrition and repentance, the teeth of beasts, the horrid prisons, the streight gines of the Saints: and so God assisting thee, thou resisting thou shalt ouercome fire with fire, thou shalt confound the diuell, and shalt sleepe and rest in the peace of Christ.

3. *The things which are to be done euery weeke.*

1 Albeit I know the custom of our Church hath otherwise ordered the matter; yet if fitlie might bee done, euery weeke should thinke it very full of comforts and profit, if thou didst receiue the holy Communion. For the frequent vse of receiuing the Sacrament, is of so great mome if it be taken not out of custom but of loue and deuotion, that would minister great helpe to

aduance

uancement of true pietie. For
hat ſhall the Sunne of righte-
neſſe doe receiued in the hart,
enlighten the receiuer? what
ll the fountaine of loue doe re-
ued in the minde, but comfort
receiuer? what ſhall the true
doe admitted into the boſom
the heart but increaſe the life
the ſoule, and bring it vnto all
fection? a man by much traf-
and merchandize often gai-
much, but if hee chance to
t of ſome pearle of great va-
out of doubt he ſhall be much
er. For this may ſuddenly
e him a rich man. So a man
grow rich by the practiſe of
y vertues; but if he often fall
ſuch ineſtimable Pearles as
of the Lords ſupper, where is
true myne of all rich and hea-
y Diamonds, how quicklie
he become a Chriſtian of in-
worth? For all other vertues
vs but to ſippe vpon the litle
s, whereas this giues vs to
ke our fill out of the foun-

taine it selfe.

Yet great care is to bee taken that wee come well prepared hereunto, least we should eat and drinke our owne damnation. He that comes coldly and of custome gets no benefit by it, but rather much hurt, because he discerneth not the Lords body. But if hee come with such deuotion and disposition of heart as becommeth a man to doe, to so heauenly a feast, he shall finde in himselfe the wonderfull effects and power of it, and a maruellous change in his whole life.

Herein are two extreames to bee auoided. First of them that would not come so often to the Communion; but yet doe come, to auoide the penalty of the Law, or suspition that they are not so sound as they should be: Secondly, of them that would receiue far oftner, (if they might) then other men doe. The first of these are sicke either of sloath or ignorance, because either they neglect

to prepare themselues to the
rds Supper, or out of some ser-
feare and tenderneſſe of con-
nce, they thinke themſelues
worthy of it. If ſloath and
lineſſe of deuotion be cauſe
roſ, then is he to be cured of
coldneſſe, with ſuch things as
inflame him (as before in
Treatiſe) and with conſide-
ons of the greatneſſe of this
ery and the fruits of it. What
d Sonne will neglect to come
is moſt louing Father? what
her will refuſe to come to his
brother on whom he wholy
nds? what wife doth not
ingly entertaine her louing
and? and why ſhould any flie
the entertainement of the
or of his iuſtification, ſancti-
ion, and remiſſion of his ſins,
the giuer of all graces? In this
quet, is the ſweetneſſe of the
, and the fruit of all vertues;
ſhall hee eat the bread that
ſtorts mans heart, heere ſhall
aſte the hony that is ſweete

vnto his throat, here shall hee drinke his wine and milke. For he that eates shall eat to satiety, and he that drinkes, shall haue riuers of the water of life flowe out of his belly.

What and how great profit is in this feast, where sinnes are cleansed, vices extinguished, passions doe acquire a measure, vertues an increase, and heauenly gifts their perfections? how great is the sweetnesse of this table, where is water cooling, wine inebriating, milke refreshing him, hony sweetning, and the bread of life eternizing? Desire euermore to be partaker of the grace of it: and if thou doest feele no hunger of it, know thou art sicke, and labour to be cured.

Those other that desire to communicate oftner then others, let them take heede it proceede not from emulation, because others doe often receiue it, and they would gladly be accounted deuout, let them checke themselues

too much pride and hypocri-
e: and if it proceed of some sen-
ble deuotion which they thinke
o be receiued by vsing it, let
m mortifie themselues and
ow that not sensible deuotion
the purity of the soule, is to
ought as the chiefe end in
Sacrament: but if it proceede
m an impatient desire, and vi-
t loue, that contents not it
f in any but in the Lord; if
re be purity of life, the gift of
yer, an euident profit by the
mmunion, the edification of
ers, and no scandall giuen to
ers; which doe perswade vs
t these desires proceede from
d, he may then very well vse
ore often, so that hee liue in
sort as he may be an example
thers. But howsoeuer either
hese sorts receiue it, let them
haue that of *Chrysostome*:
de: whom shal we make most
ount of? those who once, or
se who often, or those who
ome receiue it? neither those
who

who once, nor those who often, nor those who seldome, but those that take it with a cleane heart, a cleane conscience, and a life vnreproueable.

Now there are two sorts of disposition and preparation to bee vsed in receiuing the Sacrament. The first is, as it were a farre off, and that is no other but a holy life, free from vices, distractions and foule crimes which doe defile a man and make him odious in GODS sight. For the more humble in heart, pure in minde, feruent in loue, and holy in life thou art, the more worthily shalt thou receiue this Sacrament. There-
2. Tim. 2. fore are wee aduised to cleanse our selues from all sinnes that we may bee vessels sanctified vnto honour and ready vnto euery good worke: our liues must bee euer so holy, as that with comforts and profit wee may receiue the Sacrament euery day if needs were.

The

The other kinde of prepa-
ion is to bee performed, for
weeke or ſome ſuch fit time
fore our receiuing of it; in
ich time a full ſuruey with-
partiality, beeing taken
mans life, wee may ſo
our ſelues to Prayer, Faſt-
, Repentance and other
y duties, that wee ridde
vs the burden of our ac-
ing ſinnes; and bee furniſh-
with Faith, Hope, Loue
all the troupe of ſauing gra-
, to the ende wee may in
competent meaſure ap-
ch that Heauenly banquet.
nd to conclude, with the
or more diligence which
thou ſeeſt a woman painte
ttimme her ſelfe that ſhee
appeare to bee beautifull
en, muſt thou decke, waſh,
ſe and painte thy ſelfe and
Soule with inward graces,
thou maiſt bee truely beau-
in the eyes of thy louing
d.

And,

And if after thou haſt liued a holy life, and for ſome time before the communion alſo prepared thy ſelfe, and that day wherein thou receiuedſt the communion exerciſed thy ſelfe in repentance and holy deſires and ſhalt for all this find no ſenſible deuotiõ, but rather a drynes, yet caſt not down thy ſelfe, nor withdraw thy ſelfe from the Sacrament: for the wiſdome of God worketh diuerſly in thoſe that ſerue him the effects of his graces; nor muſt any man ſearch out the ſecrets of God, for they are vnſearchable and paſt finding out. Therefore the indeuoute ought not to be driuen from the Sacrament whilſt hee liues holily, acknowledgeth himſelfe humbly, and comes reuerently: nay whilſt hee tells me, hee is ſory for his ſinnes, and purpoſeth amendment, and craues the helpe of that bleſſed Sacrament, he is not to be kept from it. For it is the hid Manna and conteines abun-

dance

nce of all ſpirituall delights.
Now for ſome good time af-
the receiuing of the Commu-
n thou ſhalt doe well to re-
ect thy ſelfe to giue thankes
ſo great a benefit: for not on-
e defect of preparation, but
the defect of giuing of
kes may much hinder the
e thereof. For ſhall we re-
e all thoſe infinit benefits of
aſſion, and paſſe by him vn-
ed? He comes to heare our
ions and helpe our miſeries
ſhall wee aske nothing of
? He enters moſt louingly
the Inner chamber of our
and ſhall we giue him no
kes? Leaſt wee fall into ſo
ingratitude, and looſe ſuch
portunity of profiting, ſit
good *Magdalene*, at the feete
y Lord and Sauiour. Heare
ntly his word, hee will
ſafe to teach thee ſome-
, ſpeake to him, be confoun-
thy owne vility and na-
ſſe, and begge pardon for
thy

thy small and remisse disposition; offer vp to him thy body, and all that belongs vnto thee, a holy, lyuing and acceptable Sacrifice, lay open thy miseries and necessities, desire his grace and all the good meanes that may further thee thereunto, and exercise thy selfe in all the affections of loue. If thus thou shalt doe, the Lord will not suffer thee to depart from his presence without a blessing.

2 *Things to bee done euery weeke the hearing the word preached.*

THis is very necessary to be heard (at the least) once a weeke; for as it is the true and onely meanes in that kinde to heale our spirituall leprosies, so is it to conserue and keepe vs in sanctitie of life, and spirituall health. Two things (among many other benefits) wee receiue from the word, saith the deuoute father; it heales vi-

Ber.

soules, and it admonisheth
rious soules. One calls it a
d, and a sword: a trumpet
t sounds in our eares; bread
t feeds the hungry soule, a
d, for it penetrates the very
ts of the heart.
then thou wilt profit by
ng, come prepared as in the
art of this treatise thou art
t. Come with preparati-
praier and great desire to
. Heare not negligently
r fashion, but let the words
dome sinke into thy heart.
ey inquire at the mouth Syr.21.
e wise man in the congre-
n, and they shall ponder
ords in their heart. They
not heare perfunctoriously
negligently, but thinke
s words in their heart, and
ponder them, to the
worke out their saluation
y.
d thou shalt stirre vp this
desire much, if thou shalt
e well that thou standest
need

needs of heauenly doctrine. Ye
with so much more care and a
tention, is it to be heard, by ho
much as experience hath taug
thee, that by frequent heari
of it negligently, thou hast r
ceiued from it no benefit or v
ry little benefit at all. The simi
tude of that learned man is ve
fit to expresse this businesse;
Clem. Alex. faith he, *The fish which are bred the salt water, doe yet for all t stand neede of salt to season th* so euen those that are m exercised in Religion, and bred and brought vp in h ring the word, doe stand nee to heare it diligentlie, that t may bee preserued from corruption and putrefaction sinnes.

Heare therefore the Preach no otherwise then thou wo dest heare Christ himselfe sp king and teaching thee. For hee that speakes vnto thee by Ministers, it is he that by th mouthes instills the wordes

e into thy heart. That be-
ngs vnto all Preachers which
e LORD ſpake to the Pro-
et: *Thou ſhalt goe to all that* Ier. 1.
ll ſend thee, and thou ſhalt
e all things which I commaund
e, and beholde I will put my
es in thy mouth. But if God
e ſent him, whom thou hea-
, to teach thee, if hee pro-
e the things which GOD
maundes, thou muſt not
ke that thou heareſt a man
king onely; but euen God
ſelfe. Thou muſt not re-
de whether the Preacher bee
ned, or eloquent, or to thy
he, for if hee bring the word
GOD vnto thee, thou
iteſt to heare him with like
ence, as if hee were endu-
ith great talents and guifts.
s it falls out in the affaires Chryſ.
en, when the King ſends
Letters, happily by ſome
poſte, or man of no rec-
ing, and ſuch as cannot rec-
vp any petigree of great-
neſſe,

neſſe, but is a very obſcure fel-
low: Yet thoſe to whom thes
letters are directed looke not a
the perſon of the Kings mes
ſenger, but with great reue-
rence and ſilence receiue them
So the hearer muſt not haue a-
ny reſpect to the meanes of hi
condition or condition of hi
guifts whom GOD will implo
in his ſeruice, to bring him th
tidings of ſaluation: but wit
all reuerence and attention mu
receiue the meſſage brought, as i
it were deliuered him by the kin
of Heauen himſelfe. But be
cauſe wee faile herein, it cauſet
the word to haue ſuch ſmall in
creaſe in our hearts. For we
heare it without any reuerenc
not as the word of God but as
tale told vs by a man, and ſo i
goeth in at the one eare and ou
at the other.

Nor yet muſt wee regard,
the Preacher doe often propoſ
vnto vs common doctrines an
knowne to all men: for tho
mu

t not heare the doctrine of
pirit, to learne new things,
that thou maist bee stirred
ctise the olde things thou
already learned, and that
maist bee ashamed here-
t thou hast not performed
ood things thou knowest.
the worde of GOD had
ome vnto thee, thou had'st
no sinne, but now thou
o excuse for thy sinne.
fore heare the Worde of
D, not with loathsom-
nd tediousnesse, but atten-
and desirously, not out
iosity, but out of a desire
me and practise the good
thou hearest.
ze, not to forget present-
z to meditare seriously.
Law those beasts one-
ich chewed the Cudde
cleane, in the Gospell
Soules onely which me-
the Word hearde, and
ir liues, as it were, doe
into their owne sub-
stance,

ſtance, doe become cleane in the ſight of God. The hearer of the word, ſaith a Father, muſt be like to thoſe beaſts, which becauſe they chew the cudde are called cleane, that it may not be irkſome vnto him to thinke on the things which he receiued into the wombe of his heart: and when he heares, let him be like to one that eates but when he calls things hard to remembrance, let him be like one that chewes the cudde. If ſo thou heareſt the word, thou art happy. Bleſſed are they that heare the word of God and keepe it. Heare humbly, not as a cenſor to iudge but as a ſcholler to learne: Heare attentiuely, that thou maiſt keepe in memory what thou heareſt, heare faithfully, that as good ground thou maiſt bring foorth fruit, through the ſeed that hath been ſowne in thee, and ſo from abundance of doctrine, thou ſhalt gather a moſt rich ſtore-houſe of al vertues and graces. Prepare thy ſelfe to heare, with a ſhort pray-

vn

God, that he would giue
the Preacher, the grace of
and edifying, & vnto thee
the hearers, all helpes and
of profiting.

The things which are to bee done euery month.

ncerning this point, I will
obserue one thing, wherein
that euery one doe month-
ciſe himſelfe; beeing moſt
ble for the increaſing of
ces, and for the promoting
ppy life: and that is that he
nto himſelfe one day euery
, in which hee ſequeſtrate
e from externall negotia-
nd beſtow it on himſelfe,
ent and wiſe examination
e and manners. This day
uſt pray more deuoutly,
e more time to reading of
s. But chiefly herein, thou
e imployed, to become a
of thy ſelfe, and a ſeuere
of thy owne actions. Con-
ſider

ſider therefore the things that
aboue thee, whether thou haſt fe
uently ſerued God, and long
for heauenly things. Conſider
things beneath thee, if thou h
tamed thy body and reſtrain
thy ſences and affections; co
der the things about thee, if th
haſt cut off ſuperfluous thin
moderatly takē neceſſary thin
and walked holily before thy
thren. Conſider the things wit
thy ſelfe; if thou haſt had pu
thoughts, if thou haſt increa
any grace or vertue, and if t
haſt liued with more tranqui

Thinke with thy ſelfe, th
hath beene ſaid vnto thee,
thou art a Sunne: and of the Su
Eccleſ. 1. it is thus written, that it ri
and ſetteth, and returneth to
place where it riſeth. There
as a myſticall and ſpirituall Su
doe thou neuer exceede thy
ling, no more then the Sun
his Zodiacke, but running all
courſe within that compaſſe,
bour to enlighten all men

example of thy life. Some-
es lift vp thy ſelfe by praier
e all corruptible things:
etimes by holy actions draw
e vnto thy neighbours in
ing them: and after thou
thus laboured for ſome time,
ne vnto thy place, namely
e repoſe of viewing and a-
ding thy defects, and ſay vn-
y ſoule; returne O my ſoule
thy reſt becauſe the Lord
bleſſed thee. And what
ng can bee greater, then to
vs to liue holily, to mooue
returne into our ſelues; to
ſtrength in holy life, and
nd tranquillity of Con-
e? But for ſuch whoſe pla-
ſeruice will not fitly allow
ge a time as one day in a
for this exerciſe, let them,
they can ſteale ſome few
s from their neceſſary im-
ents, to bee beſtowed in
xercise of their amende-
and gayning of a ſpirituall
If they cannot gaine ſo

much time, yet let them not be
grieued at it, for they may liue
with such care of conscience e
uen in the midst of imployment
that they shall not stand need
this exercise.

5 *The thing which are euery ye to be done.*

1 IT will helpe much to a
uance piety, if euery yea
wee set apart some certaine dai
for the renewing of the actio
of a spirituall and holy life. T
Philosophers haue determin
that a naturall motion is v
slow at the beginning, but sw
at the end, but a violent moti
is swift at the beginning and
ry slow at the end. As for t
purpose, if a great and weig
thing should naturally desce
downewards, it would slo
begin to fall downewards:
the nerer it came to the cen
the more swiftly it would
proach the center, that it mi

in it. But if a ſtone were
ently throwne vp into the
, it would beginne to aſcend
great celerity, but after a
e, it would begin to ſlacke
ourſe, and grow, as it were,
and weary. Hence may
uidently gather the neceſ-
renewing our ſpirits. For
ature being by ſinne cor-
d, hath incurred this great
hat it eaſily diſcends to the
nd abiect things of this
, as if it were naturall vnto
to aſcend vpwards, and to
after heauenly things is
nt motion. It is true that
is according to mans rea-
nature; as the ſchoole
h, and vice and ſinne, a-
nature; but becauſe the
of our firſt parents by
ll ſinne, did make a de-
from reaſon, ſhaking of
ke, and by intemperancy
immoderation ſubiecting
to appetite; hence it is
n, whom appetite doth

Aqui. 1.2.q.71.

rule, abhorres vertue as an Iland, and inclines and runnes his course to sinne and iniquity, as to his most pleasant nourish- ment. Therefore being inclined and propense to euill, by how much as he is more wicked, by so much more vehemently and v brideledly hee bends himselfe t it: and in respect of the appeti which is auerse from the tr good, the longer he is carried t wards it, the slowlier and cold lier he feeles himselfe to goe on

What then shall he doe th would gladly profit in god neſſe, and not goe slowly on so happy a iourney? Surely e as an Archer that would shoo his arrow thorow many dista ces of miles, doth first shoote strongly as hee can towards th place whither he intends to g and where his arrow lights, ta it vp againe and shootes fo wards, and makes many shoot sporting himselfe till he come his iournies end; so must he t

ours for increaſe of graces,
e beginning of his conuer-
; with great feruour and
gth of minde ſhoote at the
d end of happineſſe and af-
many times drawing the
of his minde, and finding
ake and cold, to ſet vpon it
a new feruour, and ſhoote
e and againe till he come in
to the place where hee
d be.

is the nature of this life of
, ſo to diſpoſe of all things,
hey all waxe old, and by lit-
d little come to ruine: and
when no diſcommodities
ncounter vs, onely by lapſe
e, wee grow old, and make
o death. *Euen the heauens* Pſal. 102.
ues, as the Pſalmiſt ſaith,
ſh, they ſhall waxe old as a
t, thou ſhalt change them and
ll bee changed, but thou re-
for euer. If the Heauens
olde, becauſe they ſtand
renouation and change,
much more, ſhall cor-

ruptible things haſten to old age?

A renouation therefore is earneſtly to bee ſought for, as the examples of all godly men do ſhew. Therefore ſaith the Apoſtle, *We faint not, but though our outward man periſh, yet the inward man is renewed daily:* and this 2.Cor.4. the dayly renewing, when proſiting in ſanctity, wee transforme our loue from temporall things to eternall, from viſible things to intelligible, from carnall to ſpirituall. And this renouation is that which the Prophet ſpeakes of, comparing it to the renewing of the Egle. Which Ier. ſome doe thus expound: that the Egle when ſhee growes old, and her fethers and eyes decay, ſhee ſeekes out a fountaine, and clapping her wings, and making herſelfe hoate, diues three times into the water; and ſo her eyes are healed, and ſhe is reſtored to her youth: but another, ſaith the Aug. that when by the immoderate

grow

wth of her beake through
ſtill increaſing, ſhee cannot
her meate; the vpper part of
being ſo crooked ouer the
er part, that ſhe cannot open
mouth, and ſo by that meanes
ake no food to ſuſteine her:
hen finding her ſelfe to lan-
h, age and pouerty growing
y a naturall inſtinct to renew
outh, comes to ſome rocke
y much whetting and bea-
it againſt the ſame, brings it
ch a proportion with the
r part of her beake, that ſhe
ell receiue her meate; and
little and little all things
paired, and ſo after old age,
es young againe. The
gh of all her members re-
, the beauty of all her
s, the gouernment of her
, ſhe flies as high as euer
, and there is in her, as it
a certaine reſurrection.
d euen ſo, our ſpirituall re-
ion is no other, but when
le doth duck & diue it ſelfe

into the waters of compunction and repentance, conceiues a new heate of zeale, castes off the olde wings and feathers of sinnes, and constantly caste away the beake, that is, all things that hinder vs from taking the food of prayer. Then shall our desires, of Holinesse which before were deaded, lift vp themselues, then shalt thou obtaine of the Lord, that which thou soughtest, that which thou askest, that for which thou mournest and weepest.

All things that are in this life are sometimes renewed; that they may not perish, and things that are not renewed, beit they bee very lasting, at length they die and perish. Kingdomes are renewed: Cities are renewed, Temples are renewed: Friendships are renewed. Nay man himselfe after hee had sinned was cast out of Paradise least hee should bee renewed and liue for euer.

2. Sam. 11.
Esd. 3. 5.
1. Mach. 1.
Gen. 3.

The

Therefore whosoeuer wil liue
ily, must bee renewed; let
renew his Kingdome that he
raigne ouer his owne heart
affections; let him renew
ity of his soule, and restore
breaches that sinne hath
. Let him renew the tem-
his spirit in which GOD
ls, by the accesse of holy
es: Let him renew his
lship with God by the in-
ents of praier, growne cold
gh disuse of familiarity. Let
by the imitation of Christ
fourth his hand to the
f life, that hee may now
s becommeth a holy man,
after this life, happily
uer. Thus perswades the
le, *Lay aside, all Malice,* 1.Per.2.
cript, *Dissimulation, Enuy,*
tion, *and as new borne babes,*
the sincere milke of the Gospell
ye may grow thereby; Not
milke, but milke without
, whereby to grow vp to e-
ll life.

All the whole time of this pil-
grimage, is nothing elſe but a
time of renouation, graunted vn-
to vs to caſt of the old man and
to follow the new man Chriſt,
walking in newneſſe of life:
but yet there is ſome helpe to be
taken by vſing this ſpeciall time
of renouation ſeeing wee do
euery day ſo ſoile our garments
and defile our Conſciences. And
ſurely leſſe then once a yeare
who is it that can renew him-
ſelfe? Doe wee not often in a
yeare renew our ſuits and gar-
ments? And ſhall wee haue leſſe
care of the ſoule then the caſ-
caſſe? Why then ſhould we not
often, or at leaſt, once in a yeare
beſtow a new ſuite vpon the
ſoule, or elſe patch vp the old
one? But take heed of patching:
for God loues a new creature.
Hee will haue all new, or none at
Ambr. all. In a word: he is rightly re-
newed, that is changed from the
darkeneſſe of his ſinnes, into the
light and grace of vertues, that
being

ing before more ſtinking then
inghill, is now become more
ite then ſnow.

; Becauſe continuall labour
in profitable things and
thy of all our loue, is a we-
nneſſe to the ſpirit, & makes
ſe able to performe the du-
required: Therefore eaſe thy
for ſome time, and diſ-bur-
thy minde of thoſe ſerious
gs, that thou maiſt reſt and
ne ſtrength. The minde
haue ſome remiſſion, that it
riſe vp the more ſharpe. As
muſt not inceſſantly com-
d fruitfull fields, for their
ity will ſoone be exhauſted
y reſt not, ſo the daily labour
minde breaks the ſtrength
A little remiſſion and re-
ion will recouer ſtrength:
dulneſſe of minde ariſeth
aſſiduity of labours. Of
oſe men vſe to vnbend their
s, that in their time, they
with profit be bent againe;
if they haue no relaxation,
will

will by being continually ben
loose the strength of hitting th
marke. So in the exercise o
the minde, vertue is sometim
reserued, when by discretio
it is pretermitted; that after
wards it may the more strong
ly hit vices, by how much i
the meane time it wisely cea
ed from smiting. A key if it be
turned one way shuts the locke
but turn'd another way opens i
so the minde intending ou
ward things, dispoſeth and kee
eth them, but turned vnto G
and inward things, opens t
doore of Gods mercy, to fet
out the treasures of heauen
guifts, except thou shalt mo
thy selfe towards this side, i
except thou shalt receiue fro
GOD, that which thou gaue
thou shalt not haue any thing
all to giue. Wisely therefo
Ber.] did that good father speake:
waite vpon God is not to be id
nay of all businesse it is the gre
test besineſſe, because from t
id

dleneſſe, doe forces proceed to
orke, and he that knowes wiſe-
for a time to reſt, ſhall after
ow ſtrongly and profitably to
bour; God himſelfe inuiting vs
reſt by his example and reſting
ſeauenth day.

6 The things which are euer more to be done.

THere is no queſtion, but that
euermore vices are to bee
nned, & vertues imbraced: e-
we muſt inſiſt in doing good;
ighting againſt Satan & all his
eits. But more particularly for
purpoſe we will reduce them
o theſe three ranks. 1. Our du-
owards God. 2. Towards our
es. 3. Towards our neighbors.
Towards Gods theſe points
owing muſt euer be obſerued.
The preſence of God, thinke
thou doſt heare him, ſaying,
not I fill heaues and earth. And
ld him as a witneſſe of thy
ghts & deſires and a beholder of
thy

Ier. 23.

thy words & workes. He compasseth the on euery hand, & if thou wert in the bottome of the sea, he conteines with his Deity, all aboue, thee, below thee, on the right hand and left, before and behind, and that Great Lord and wise Iudge lies hid euen within thy selfe. This cogitation, that God is present, that hee sees all thy inwards and outwards, let it neuer depart from thee, and so dispose thy life, compose thy conuersation that as much as mans frailty will suffer, thou needest not blush that God should behold thee. In the beginning of euery work offer it to him, in the continuance behold him, in the end resolue to please him, for his sake to end it. If thou shalt attaine this guise, whether thou be idle or in businesse whether alone or with others, thou knoweſt to contemplate God standing by thee, thou shalt sooner then thou thinkest attaine to a great increase of graces.

2 Th

2. The loue of God. Thou
halt loue thy Lord God with all
y heart, all thy ſoule, all thy
nde. Loue him with the heart,
ecting all thy thoughts and
ires to him. Loue him with thy
rke, keeping his commande-
nts: loue him onely, turning
y will from all created things:
e him diligently, performing
hings that belongs to his o-
ience with diligence: loue him
ely, in nothing ſeeking thy
f: loue him freely, conſtantly
ing away all things that op-
e his loue. Loue him gratis,
king from his loue nothing
his good pleaſure. Loue him
ngly, ſuffering all things for
patiently. Loue him perſeue-
ly, neuer pulling thy ſelf from
deſire and obedience. Theſe
u ſhalt doe, if thou doſt con-
plate him, as the chiefe good,
oodneſſe it ſelfe, as the foun-
e of all good things. If alſo
u ſhalt daily with earneſt prai-
beg this loue, if thou labour

by

by all good meanes to keepe thy
selfe cleane from all leprous pol-
lution and filthinesse.

3. The feare of God. Feare the
Lord thy God because he is thy
Lord, and requireth it; if I bee
your Lord, where is my feare?
Feare him, because after he hath
slaine the body, he can also kill
the soule and send it into hel fire.
Feare him because his iudgements
are incomprehensible, and his
wayes past finding out, and thou
knowest not what shall become
of thee. Feare him, not as a ser-
uant, for feare of punishment, but
as a most louing and faithful
childe, least thou shouldest incur
his displeasure. Feare him; least
thou shouldest bee separate from
him, in whom is all good, and
from whom, if thou be separate
thou drawest to thy selfe all euil
and misery. Feare great sinnes, be-
cause they separate from God and
feare small ones for they set open
the gates vnto greater: lastly fear
the Lord, for his feare is the be-
ginnin

aing of all good: for nothing
ll bee wanting to them that
re the Lord: and those that
re him by chaste and holy fear
not be destitute of any good.
m this fear proceeds intimous
rence, whereby thou lear-
to adore him in spirit.

4. Zeale of Gods glory. Be
ndled with the zeale of the
y of thy God, which may eat
y heart, and consume thy
e with sorrow. Consider that
Lord is thy husband, whom
tiques contemne, the Iewes
mocke, Idolaters and infidels
w not: all manner of sinners
with infinit iniuries affect
; most part euen of the best
and his deare children doe
oldly and negligently serue
: and wilt not thou that seest
labour to put away these in-
s, & gaine thy husbands ho-
and for so great iniuries wilt
thou intimously grieue? ther-
let this be thy care, euer to
the glory of God and salua-
tion

tion of ſoules, and both by prayer, holy example, and all other good meanes, to helpe to promote the glory of God. Forget thy owne profit and quiet, contemne thy owne honor, and ſpare not to meete with any difficulty that thou maiſt promote the glory of the Lord.

5. The prayſe of God. Prayſe thy Lord God euer, becauſe not onely worthy to bee prayſed, but aboue all praiſe. Praiſe him with thy tongue, praiſe him with thy worke and life: the prayer of life and life is beſt of all. That as the heauens by their beauty and brightneſſe declare the glory of God, and the firmament with many tongues as ſtars, ſhew forth his handy worke, ſo thou by ſanctity of life ſhalt praiſe the Lord and ſhalt inuite as many as ſee thee, to praiſe and magnifie his name. So let the light of thy life ſhine before men, that ſeeing thy good workes they may glorifie thy father which is in heauen.

Prai

Praise him with thy tongue, so
it continually may begin in
heart, and resound in thy
uth. Euermore reuolue the
teries of Christ, the attributes
y God in thy minde, and all
admirable perfections extoll
thy tongue. All his creatures
e him, thou being one hee
done most for, be not thou
nfull to set foorth his praise.
Thankfulnesse to God. Euer
him thanks: for it is iust, that
ing euery moment benefits,
shouldest answer him euery
ent if it were possible infinit
es. There is no moment,
ein thou receiuest not from
being, life, sense, vnderstan-
and all other good things
ll and supernaturall in thee
ut thee: if therefore when
receiuest a benefit from man
d by thou thankest him;
thou not be most ingrate to
, in receiuing so many bles-
and giuing so few thankes?
him thanks therfore for thy
pros-

prosperity, because giuen for thy comfort : and for thy aduersities and crosses, because giuen for thy correction and increase of thy crowne. Thanke him for spirituall gifts, because they inrich the soule, for temporall, because they serue the body the habitation of the soule. Thank him for things giuen to thy selfe, because they belong to thy selfe; and for things giuen to thy neighbours, because they belong to thy brethren; to whom thou art ioyned in loue. Let thy heart euermore breake foorth a good word of thanksgiuing, and thy mouth in euery succesle set foorth his praise, that whilst thou giuest thāks for continued benefits, thou maist be disposed to receiue greater mercies.

7. Resignation of our selues to the wil of God. Leaue all things and all thy selfe in the hands of God: Commit thy selfe vnto him, resigne thy selfe fully into his hands, that he may doe with thee

w

x seemeth best in his eyes.
often, thy will bee done,
with all imbrace his will
hy will. For wee often say
the mouth, and resist it
our desire and purpose;
offer it him in word, but
reteine it indeede; Wee
it him in speech, but in
n we foolishly resist GOD
hee would take his owne.
not thou so: but know
hou art not thy owne but
DS; thine are not thine,
GODS: Therefore thou
eft with another mans gods
ft his will, and so in the
of iudgement shalbe con-
ed of theft. Bee thou be-
he Lord, as a table cleane
in nothing is written,
ee may write in thee what
leaseth. Be as the clay in the
of the potter, that hee may
e thee or make thee, & be-
ade, may set thee in a high-
lower place. Looke vpon
hou hast, thy Life, Health,
Honors,

honours, comforts. And all tho
poſſeſſeſt, not as on thy owne
but as on things lent thee, and b
ready to render them to hi
that liberally lent them. He
loues thee infinitly more the
thou doſt thy ſelfe; therefo
thou oughteſt to put thy ſel
into his hands, to doe with th
both now and in all eternity
what he pleaſeth.

2 Our duety towards o
brethren. Where conſider 1.
thy brother thou muſt regar
to thinke and behold not
much man as God: for God is
euery thing by his eſſence, p
ſence and power, but chiefe
and in an excellent manner
man. Therefore it is fit that
euery thing, but eſpecially
man, we behold God. The
fore when thou ſeeſt or ſpeak
with thy brother thou ſhould
not ſo much behold his a
with the eyes of the fleſh, as
dwelling in him, with the e
of thy minde. To obtaine th

great guift of God. For ſo
thou not be affected either
youth or beauty, or abhor
ged, lame and ſicke, and
obtaine a wonderfull puri-
minde and a ſingular fami-
with God.

The loue of our brethren,
thy neighbour as thy ſelfe,
e precept: and is like that
commandement of the loue
d: for it commaunds loue;
commaunds it for Gods
and in his amplitude in-
s all the commandements
e that loues his neighbour
fulfilled the Law. There-
oue thy neighbour with true Rom.13.8
ure loue, not for gaine, nor
y created thing, but onely
y God. This thou ſhalt
thou ſhalt not contemne
ethren in thy heart, if thou
not iudge them raſhly, if
halt not brawle with them,
her in word or deed thou
harme them, if according
y ability thou helpe them.

To

To conclud, if thou perform th
is written; not to do vnto anoth
what thou wouldest not ha
done to thy selfe. Nor is this lo
difficult, if thou dost contempl
God in thy brother, if thou r
membrest that hee is holden
high esteeme with God; if th
shalt think that he is the sonne
God, ordained vnto glory, a
vnto thee profitable.

3. Affability to all men, a
good example. Accõmodate t
selfe to all men: speake gently
all: let no in-urbanity or in-ci
lity or rusticity appeare in t
to offend any. A sweet talke m
tiplieth friends, & pacifieth th
that bee at variance; a swe
Syr.6. tongue increaseth much go
talke. Therefore so conuers
mongst all men, that all may l
thee, and euery one desire
company.

To all men giue good ex
ple, and spread abroad the sau
of sanctity, and being made
good sauour of Christ in eu
pl

ce, thou maist not only praise
with thy owne mouth, but
h all mens mouthes. For thou
praise him euen with the
uth and heart of others, whom
he purity of thy life thou in-
st to praise him. This thou
t doe, if in the good workes
u shewest, and circumspection
u keepest, thou seeke not thy
e, but the praise and glory of
OD. Therefore do nothing
ereby others may take any
dall or offence, or occasion of
g at more liberty.

Honor of our brethren. Go
before another in giuing ho-
It is pride to expect from
the signes of honor, and
ather to preuent them in gi-
honor. Shew thy humility
noring others, not in hun-
after honor: Let none passe
hee without honor, let none
e to thee without honor. Yea
thou shalt honor God dwel-
in men, when thou giuest
honor to euery man accor-

ding to his place.

5. One to beare anothers bur-
then. Our defects are great bur-
dens, by which we ſometimes be-
come intollerable to others. Ther-
fore the defects & churliſh man-
ners of our brethren muſt be bor
withall, that ſo we may fulfill th
Law of charity. Meaſure other
by thy ſelfe: I know thou ſeeſt i
thy owne conuerſation many de
fects, which thou wouldeſt hau
other men to beare. So mu
thou doe with others, exce
thou wilt with diuerſe weigh
and diuerſe meaſures, meaſures
ther mens and thy owne, whi
is abhominable. Therefo
beare, that thou maiſt bee bor
with all, diſſemble others lig
defects, that thy great ones m
be diſſembled, be thou ſilent, th
thy miſeries may be ſilenced.

6 Helpe one another. B
profitable to all and by thy
duſtry helpe them for the loue
God, Helpe by thy Prayers, i
ploring Gods mercy for the

Hel

elpe with holy desires, coue-
g the fruite of their labours
th the Lord, be they corporall
spirituall: helpe with thy
ech when thy wisdome find-
opportunity exhorting to all
ngs fitting and honest: helpe
thy example of life; and helpe
all the meanes which GOD
h giuen thee. For to this end
t thou receiued them to bee
ods Steward.

7 Liue circumspectly. Loue
, but be familiar only with the
dly. For he that toucheth pitch
albe defiled with it, and he that Syr.13.
miliar with the proud will be
e vnto him. Nor be too famili-
with any, for out of doubt it
eds and consumes the time,
acts the heart, and makes
o men offend at once.

8 Our duty towards our
es, where consider. 1. The
e of modesty. In all thy acti-
be mindefull of modesty, and
ehaue thy selfe that thou no
e respect thy selfe, then others

beholding thee. Modesty is not onely a vertue, but the ornament of all vertues. It is that which with men gaines estimation: because by the aspect of the face, and those things which they see outwardly, they are wont to measure our inward parts. And as it is a Iudge of inward serenity and faireneſse, so is it wont to keepe the same amongst all occasions of trouble. Therefore thou shalt shew thy selfe modest, as well in the cleereneſſe of thy countenance, as gracefulneſse of thy gate, and in the moderation of all outward actions; so that these outward things may shew the inward tranquillity, to edifie all; and may shew some image as it were of Christ whose modesty was so admirable, that *Paul* besought the *Corinthians* by the meekeneſse and gentleneſse of Christ.

2.Cor.10.

2 The contempt of one selfe. Learne to discusse thy selfe, to Iudge, blame, and con-

temn

mne thy ſelf. It is a knowledge
ore profitable to know to diſ-
ſ ones ſelfe, then to know the
plitude of heauen and earth.
is Science of the knowledge
our ſelues doth euer caſt in
oleſome and profitable coun-
es, tending to the humble de-
ing of our ſelues. Therefore
e thy eies from thoſe things
ich thou thinkeſt are good
excellent in thy ſelfe, for
are not thine but Gods,
gaue them gratis without
deſert; and behold in thy
the things that are abiect
deſpicable, for theſe are thy
proceeding from thy cor-
nature; and for theſe argue
deſpiſe thy ſelfe: Let thy
s ſauour of the contempt
y ſelfe: and deſire to heare
ſame from others, con-
ng thee, and let not the
e of flattery breake thy
. Flee applauſes, flee the
; and hearken to ſuch wil-
, who ſincerely ſpeake

truth and doe reprehend in thee what is worthy of reproofe. If thou ſhalt thus contemne thy ſelfe and loue thy contemners, God ſhall loue thee as the apple of his eye, and ſhall adorne thee with great bleſſings of the ſpirit: for this holy hatred wherewith one hates himſelfe, God doth abundantly recompence with his loue.

3 A generall abnegation of our ſelues. This is Chriſts rule: *If any will bee my Diſciple, let him deny himſelfe take vp the Croſſe and follow mee.* This word (himſelfe) doth not deſigne one part of the man, but the whole man to be denied. Therefore if any will inſiſt in Chriſts ſteps, he muſt take vp this generall denying of himſelfe mortifie thy ſences inward and outward, commaund thy appetites, reſtraine thy iudgement and will. Chiefely bridle the two tongues of body and ſoule the tongue of the body, that ſpeake not hurtfull and vnpro-

Math. 16. 24.

tab-

ble things. The tongue of the
ule, that is thy thought, that it
e not harbour and vtter vaine
pure, vnfruitful things: if thou
lt tame these two beasts, the
gue of thy selfe and thy co-
ation, thou shalt wonderfully
pose thy selfe to the familiarity
God. For God vouchsafeth
speake to them, whom he sees
eine from vaine words, and
uch as they can, doe recall
r thoughts to one, that is to
d himselfe.

4 To beate downe the body.
s rebell flesh is euer in armes
inst the spirit: Therefore that
y not ouercome, let the spi-
ake armes against the flesh &
watching, fasting, prayer, and
holy helpes, labour to bring
subiection. Beasts are not
waded with reasons or argu-
s to obey men. The flesh is
st, which thou shalt neuer
by consideration alone,
out some castigation, or sub-
ion of food, as men vse to

doe, that tame beasts.

5 Tranquillity of heart. Thinke thou hast done nothing, vntill thou hast obtained this. Let not thy owne defects disquiet thee; but presently assoone as thou fallest into any sinne, out of the loue of God, detest it, returne to peace, and commit thy selfe and all thine to Christ. Let not aduersities trouble thee, think they will not tarry, nor that they came without the good wil and prouidence of God. The tranquillity of the heart depends vpon the purity of it. For small sinnes teare the heart, but for inordinate affectiõs excruciate & tormẽt it. Prophane businesse doe gripe the heart, and such as belong not to our calling infect it. If therefore thou wilt haue a quiet heart, shunne euen the least sinnes, those thou shunnest not, presently repent thee of them, moderate thy affections, flee prophane businesse and withdraw thy selfe from all that belongs not to thy calling.

6

6 Is discretion. In these ings hitherto treated of, and in others, there is great neede of cretion, whereby thou shouldst consider, the times, places, persons, thy selfe, and such ith whom thou dealest, thy te and manner of conuersation, daccording as reason, circumnces and the qualities of things persons, shall dictate & direct ee, so thou shouldest carry thy fin things that do occur & of-themselues. Many things there e which do displease God, trou-e thy neighbor, & hurt thy self, cause not seasoned with the salt discretion: the same things if y were discreetely don, would of great acceptance both with od and man: but the discretion ich thou hast not, let it be sup-ed with prayer & recourse vn-God & with the counsailes of dent and wise men. For hee t in doubtfull things resorts GOD and the counsailes the wise shall neuer erre.

If therefore thou shalt obserue these duties vnto God, thy neighbour, and thy selfe, thou shalt wonderfully profit in sanctification of life.

7 Prayer. O Lord God, whose all that is, that is best of all, who cõmandest thy seruants to shine with vertues the true ensignes of thy house, and sendest into their hearts the desire of such excellent beauty; kindle I beseech thee in our hearts, the flaming desires of all vertues, teach vs with prayers and groanes to seeke and obtaine them at thy hands, that our vnworthinesse for the worthinesse of thy Sonne our Sauiour Iesus Christ may obtaine of thee who art a most bountifull giuer, these true and euer enduring treasures. Teach vs the nature of vertues that wee take not vices for vertues: stirre vp in vs the loue of them, that we may loue them and thee the author of them: strengthen our armes by the helpe of thy grace, that wee by holy liue

setting vpon the City of glory, may through the merits of Christ possessors of it: let our life be the life of the righteous, that wee may die in Christ, and liue in thee for euer. *Amen.*

The conclusion of the Booke.

IFit shall be obiected, that this manner of seruing of God is most troublesome and withall most impossible in repect of our many frailties, miseries, and also of necessary and alloweable imployments in out vocations: I answere that hauing fully acquainted our selues with the seuerall rules and instructions conteined in this booke, the greatest part of bodily labour in the seruice of God will easily be cut off, and we shall lay for a foundation out of the Apostles, that bodily exercise profiting but little, our chiefe care must be to reuerence and loue God in our mindes, hogitations, and good desires, albeit 1. Tim. 4.

albeit yet those duties of our bodies may not as time and place will giue leaue, be vtterly neglected. For it is godlinesse onely that is profitable vnto all things.

But besides, seeing we are to giue an account vnto God for the expence of our times, as the most pretious guift of God; it is very necessary, that euery man haue a knowledge of some profitable forme of seruing GOD, that hee may thereby labour so to spend the foure and twenty houres of the day, and so consequently all the daies of his life: that he may assure his owne conscience, this his life hath beene life indeed and not death, and so may obtain the glory of eternall life, and auoide eternall death in which all they doe euer die that liue in these infinit streights of the world, and doe not make vse of their most deare and pretious time, to that end for which it was lent them, namely to know, loue, feare and reuerence God,

to delight onely in him and the things directed vnto him.

Therefore experience teacheth vs that there are three considerations which do not only inuit, but ought also to enforce euery man but especially great persõs, (who thinke thẽselues most exẽpted frõ this kind of seruing God) duly & in such a streight & exact manner as this is, to serue God. The 1. is the nobility, of him which serueth. The 2. is his greatnesse and goodnes whõ we serue. The 3. is hope of reward. These 3. if we do rightly cõsider thẽ, with many other motiues very effectuall hereunto, wil easily so cõmand our affectiõs that we shal neuer omit to serue the high God in this sort.

1 The nobility of him that serueth ought to mooue him to serue well. For a generous minde in some sort compels a generous man to perform the taske he hath vndertakẽ, after the most sublime & excellent maner that possibly he can, & that especially when

when he hath to doe with great noble and generous persons. Therefore euery man (as much as is belonging to this businesse) must consider what himselfe is & of how great nobility and worth: And thus doing, wee shall finde our selues to bee of much more excellency then the heauens, nay the whole frame of the world; seeing wee are created after the image and similitude of God, and are his Sonnes, if wee serue him a right, and shalbe heires of his eternall Kingdome. This nobility of ours ought much to incite vs rightly and duly to serue God.

For albeit we may omit, that it is iust, that the generous should vse his generosity, through his fidelity to serue duly; nothing else doth so much effect, that generous & noble persons may come nere to that most high and true nobility which they wish, as to serue the most high God. For thus, of men, they become Gods, and so become farre more noble, then

Psal. 82. 3.

en if they were borne of the
ings line. For that is true li-
rty and nobility and that one-
in which the seruice of Christ
found to bee. If the Sonne Io.8.36.
e make vs free then are wee
ee indeede: if hee inoble vs
en are wee truely inobled.

And surely this is not without
eat reason: for onely those Matth.24.
ll be kings of heauen and ru- 47.
s ouer all their Masters goods.
s the holy Gospell telleth vs;
ea & in earth shall be more e-
inent and high then the kings
the earth. For in commanding
hemselues, they doe also com-
and whatsoeuer things else.
ut al those that serue not Christ,
e not onely the sonnes of Sa-
n, but euen at length are made
s most vile slaues in eternall
rkenesse. Therefore if there be
y whom the former cause,
mely, that he may obtaine most
cellent liberty dominion and
bility doth not inuite to serue
od, surely that man ought to be
ter-

terrified with the great euill which in the second place is noted, namely that so hee becomes the sonne and slaue of the deuill, and for this cause should striue with al his powers to serue God.

2 Wee must also ponder the greatnesse and dominion and the bounty & goodnesse of him, for whose seruice we were created. And we shall finde that the dominion which God hath ouer euery one of vs, & also ouer all the Kings and great Potentates and States both in heauen and earth, is without al comparison greater, then the dominion that all the Kings & great ones of the world hath aboue one base basket of earth: nor are they indeed the true Lords of so much: but God is so the Lord of all them, that with one only blast he can turne them vnto nothing, and plunge them all into the deepe dungeon of hell; except they shall serue him: but if they will serue him

h

ſhall ſo exalt them in another
e, that they ſhall truely ac-
nowledge that whatſoeuer
y poſſeſſed here, was nothing
e, but a baſe basket of earth,
mpared vnto thoſe worthy
ings which there they ſhall en-
y.

There is no cauſe that wee
ould in many words extoll the
atneſſe of this Lord: for albe-
wee ſhould neuer ceaſe, yet
ould it be nothing that we had
d in reſpect of that which the
ing is. And I am reſolued to
patch theſe things in few
rds that they may make
better impreſſion in our
mories: Therefore it is moſt
t that wee ſhould ſerue ſo
eat a LORD, in reſpect of
om all creatures in heauen
d earth are of ſo ſmall eſteeme
a droppe of water to the
ean.

Nor ſhall his goodneſſe (me-
inkes) leſſe inuite vs, which we
ght in euery moment of our
liues

liues a thouſand times to recount. Surely, amongſt the abiect men of the world, it would bee accounted for a great fauor, if ſome King, or great Lord ſhould for their loue, inuite them vnto him, by rewards, when for ſome foule Treaſon committed againſt their ſaid King or Lord, hee might iuſtly take a ſeuere reuenge of them. Yet ſhould his bounty and goodneſſe appeare to be greater, if for ſuch Traytors, ſuch a Lord ſhould expoſe himſelfe to many afflictions and death it ſelfe.

But yet aboue all theſe, beyond all compariſon, doth the goodneſſe of GOD ſhine towards vs. For being of ſo great Maieſty and ſtanding neede of nothing, yet he chooſe to leade a life of ſo great labours and ſorrowes, vntill by moſt cruell torments hee laide it downe, that hee might giue life vnto them that were worthy of death: and that hee might inrich

them with more ſublime
and eternall riches which
ſuch ingrate Traytors vnto

This Great GOD of his in-
goodneſſe, beſides the be-
wee haue ſpoken of, hath
commanded his Angels con-
ally to ſerue and guarde vs:
hath commaunded that hea-
and earth ſhould not for
moment of time ceaſe from
ſeruice. And beſides all
ſe, that hee might ſhew his
eeding goodneſſe the more
undantly, hee hath promi-
to bee with vs to the ende
the world. Hee procures by
merable meanes, that wee
uld increaſe in all true good:
doth hee at any time con-
that thoſe which ſerue him,
ll bee afflicted, but vnder
dition, that by the ſame,
e may much good come vn-
hem: for hee more deſireth
good, then wee our ſelues.
indeed I aske, what will
hee

hee not doe for our good, who was contented for vs, with so great afflictions to deliuer himselfe vnto death? Surely whatsoeuer can herein be spoken, is nothing to him that shall attentiuely consider these things.

3 I also said, that, to the end we might be the more animated to serue this so Great and good a LORD, wee ought to consider the greatnesse of rewards, wee expect, if we doe serue him: and seeing they are so great
1.Cor.2.9 that the whole world sufficeth not to expresse or conceiue them; let it suffice for this present consideration; that it were a farre more sorrowfull message, if it were shewed but to the least of them that liue in Heauen; that GOD had determined to take him thence and to make him King of the whole Worlde; then if it were shewed to some King of the Earth, that GOD would the next day depriue him of his King-

ngdome, and ſuffer him for
e thruſt thorow with his own
iects ſpeares. This is ſo
, and neede ſo little proofe,
no man doubteh of it,
hee that Iudgeth ill of all
th.

And ſurely, if hee who ſer-
GOD ſhould not expect
e great and excellent re-
ds in Heauen, but onely
e, full of the ioy of the heart,
ch they doe poſſeſſe in this
that giue themſelues to ho-
ſſe, and the contempt and re-
ion of the vanities of this
ld: and that they might bee
d from the miſerable and ne-
contented or quieted life
ch they liue that liue in ſinne;
that onely ought to ſuffice
unto that our whole life
uld bee dedicated to the ſer-
of this Great GOD, how
h more, whileſt wee ex-
ſo great and excellent re-
ds, euen ſuch as no man can
reſſe.

There-

Therefore he that considereth these things, and is not stirred vp and animated to serue God, let him certainely know, that hee is benummed with the sleepe of death: yet let him not omit to labour that hee may be stirred vp, for God is readie to giue remedie to our diseases, if with humilitie we doe as much as in vs lieth.

But if anie bee not stirred vp with these things; it is good for him to search in himselfe, and to get some remedie, if happily he be obnoxious to some secret sin of which he hath had no remorse of conscience: which if he finde let him minister a remedy by true amendment and repentance, and hee shall by and by feele health and strength to doe all that is good: and this sweete sinne may be called inordinate loue, which begetteth some inflation and swelling in the soule. And hence it is that God often forsakes vs and giues no remedie to our diseases, till we finde out and amend

at secret fault; for wee must
t onelie serue GOD in some
ings which he commaunds, but
all: nor must we desire to vn-
rstand in his seruice, that on-
which is pleasant, or not ve-
grieuous, but euen that which
r our pride and malice shall be
ry laborious: therefore let all
n bee mooued by these three
nsiderations, to acknowledge
at they ought to serue this God
euen in the higheſt and stri-
cteſt course that is
heere pro-
posed.

FINIS.

S 710

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